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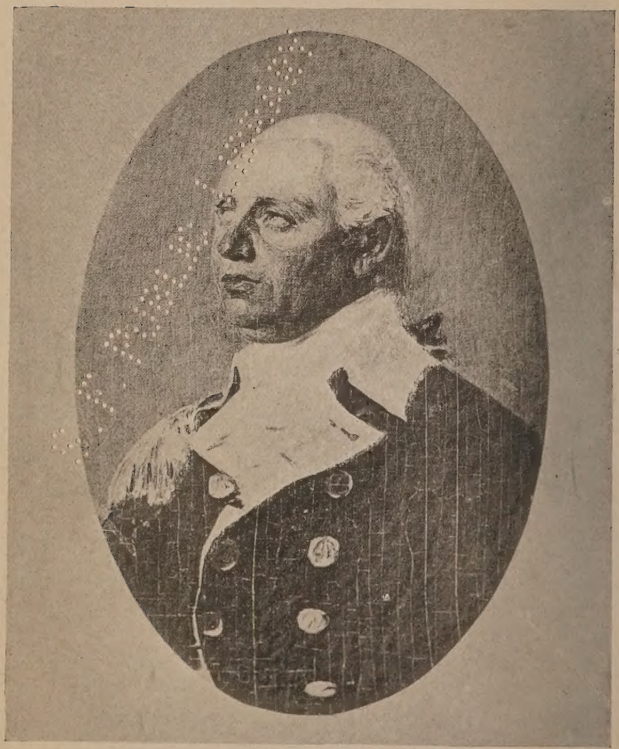

GEN. RUFUS PUTNAM
Born in Sutton, Mass., April 9, 1738

LEADER of the first band of New England pioneers to Ohio and founder of the settlement at Marietta.

NEW ENGLAND IN THE LIFE OF THE WORLD

A Record of Adventure and Achievement

By

HOWARD ALLEN BRIDGMAN

Editor of the Congregationalist and Advance, author of "Steps Christward" and "Real Religion"

THE PILGRIM PRESS

BOSTON CHICAGO

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TO

MY FATHER AND MOTHER

WHOSE LIVES ON THE EARTH
ILLUSTRATED AND TRANSMITTED TO ME
AND TO MY CHILDREN
THE NEW ENGLAND IDEALS

NOT the pass where Leonidas and his companions turned back the waves of Persian invasion, not the slope upon which the brave Switzer, Winkelried, gathered into his own breast the sheaf of spurs, not the spot where Hampden fell in defence of right, not any place famous and hallowed in human story, is more worthy to be held in perpetual remembrance than this Rock upon which were planted the feet of those who brought in themselves the germs of every quality essential to national greatness.

ELDER THOMAS FAUNCE (born in 1646).

LOOK now to American Saxondom, and at that little fact of the sailing of the Mayflower. It was properly the beginning of America. There were straggling settlers in America before; some material as of a body was there; but the soul of it was this: Those poor men, driven out of their own country, and not able to live in Holland, determined on settling in the New World. . . . Ha! these men, I think, had a work. The weak thing, weaker than a child, becomes strong if it be a true thing. Puritanism was only despicable, laughable, then; but nobody can manage to laugh at it now. It is one of the strongest things under the sun at present.

THOMAS CARLYLE.

They little thought how pure a light,
With years should gather round that day;
How love should keep their memories bright,
How wide a realm their sons should sway.

WILLIAM CULLEN BRYANT.

WE all know what New England has been doing since the days of that Confederation. We all know how her sons and her daughters, besides founding and building up noble institutions within her own limits, have sought homes in other parts of the country, near and remote, and how powerfully their influence and enterprise have everywhere been felt. It may safely be said that there is hardly a State, or county, or town or village in the Continent in which New England men and women are not turning their faces towards Plymouth Rock today with something of the affectionate yearning of children towards an ancestral, or even a parental home.

ROBERT C. WINTHROP,

At the two hundredth anniversary of the Landing of the Pilgrims.

FOREWORD

This book attempts to bring within the field of vision the influence which New England has exerted upon states and lands beyond its own borders. From this narrow belt of territory stretching for a few hundred miles along the Atlantic Coast has gone forth, throughout three centuries, power which has molded communities, given character to great commonwealths and helped to transform distant nations.

Many a book or pamphlet or magazine article tells in part the fascinating story of New England impact upon the world. The only justification for this book is that it assembles between two covers scattered and hitherto unrelated material, binding it together by a single cord, arranging it with some pretence to orderly sequence and interpreting it from page to page as the deeper meanings of the narrative appear.

Just what New Englanders have been doing these many years in the larger area of the world, who went forth, when, whither and why, "what came of it at last," to quote little Peterkin—this is what this book tries to set forth.

A subject like this no student could exhaust in a life time given to research. To set it forth ade-

quately would require a series of volumes. Least of all can one with whom book-making must necessarily be an avocation claim anything like completeness or finality of treatment. As a loyal son of New England, yet not blind to its limitations and shortcomings or to the magnificent service rendered the world by non-New Englanders, I have worked at my task with constantly increasing enthusiasm, as I have discovered fact after fact redounding to the glory of New England men and women. In the preface to her "Story of Jesus Christ" Elizabeth Stuart Phelps speaks of the effect upon herself of her minute study of his earthly career. As she awoke morning after morning her first conscious thought was: "Who was with me yesterday? What noble Being entered this door? In what delightful, in what high society have I been?" Not otherwise has been the personal reaction as I have been in contact with these great New Englanders: "What magnificent men and women were those whom I am now seeking to portray."

It was inevitable that I should be obliged to touch lightly upon or pass by altogether many traces of New England's expansion throughout the South, the West, the Southwest and overseas which deserve comment. Nor have the limits of the volume permitted more than an occasional reference to that

phase of New England's influence upon the higher life of the world arising from its great literature and its achievements in the fine arts, philanthropy and education.

The book has confined itself to one objective, that of picturing the labors and conquests of typical pioneers who went forth to serve and leaven the nation and the world, and who left a decided and determining mark upon great commonwealths outside of New England and upon nations across the Atlantic or the Pacific.

In a sense this is a composite book. In the time at my disposal I never could have produced it had I not had the willing and invaluable help of many friends. Chief among them is Miss Frances J. Dyer, to whose ability in handling the literary sources and to whose facility in diction the book owes much. Indeed the phraseology of more than one paragraph is hers. Hardly less serviceable in connection with a multitude of details as well as in the preparation of the book for the printer has been my secretary, Miss Florence Moore.

I am also indebted to my colleagues on the staff of *The Congregationalist,* Mr. Rankin and Mr. Farwell, in particular, for many suggestions and for much practical assistance, especially in the important work of proofreading. Another friend in the

inner circle whose inspiring criticism has been deeply appreciated has been Mr. Lindsay Swift of the Boston Public Library. Equally valuable have been the information and suggestions freely put at my disposal by the secretaries of the American Board of Commissioners for Foreign Missions.

Of co-workers at a distance to whom I feel indebted the list is a long one, and includes among many others:

Rev. John G. Fraser of Cleveland, O., Rev. John W. Sutherland of Lansing, Mich., Mr. George Catlin of Detroit, Mich., Rev. Henry W. Hunt of Vermontville, Mich., Rev. H. A. Miner of Madison, Wis., Mr. Warren Upham of St. Paul, Minn., Mr. Roger Leavitt of Cedar Falls, Io., Mr. William E. Connelley and Prof. W. C. Wheeler of Topeka, Kan., Mr. Doane Robinson of Pierre, S. D., and Prof. George H. Durand of Yankton, S. D., Mr. George H. Himes of Portland, Ore., Prof. W. D. Lyman and Mr. T. C. Elliott of Walla Walla, Wn., Prof. John W. Buckham of Berkeley, Cal., Mr. Frank Miller of Riverside, Cal.

The bibliography on the later pages of the book gives some idea of the outstanding literature that has made this book possible. Constantly at my right hand have been two incomparable volumes, that entitled "The Expansion of New England," by Mrs.

Lois K. Mathews, now Mrs. Judge Rosenberry of Madison, Wis., and "The Story of the American Board," by Dr. William E. Strong. Considerable time has been spent poring over the records of the American Historical Association and still more delving into the files of newspapers and periodicals, as well as in consulting numerous pamphlets and annual reports.

To my Amherst College classmate, Prof. Williston Walker, I am deeply indebted for his great kindness in reading the galley proofs.

The book is for all who, whether born in New England or not, live in the New England spirit, and who, whether or not they reside today within the six original states, are striving to keep alive in the modern world the principles that have been and will be the glory of New England.

HOWARD A. BRIDGMAN.

Boston, September, 1920.

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THE NEW ENGLAND DYNAMIC

IT is one thing for a man to awake in the morning, meaning to live for his own comfort, for his own palate, for his own wants, for his own house, for his own bank account, for his own fame; and it is quite another thing for a man to wake in the morning, and come to the consciousness that that day he is to live for the glory of God. Somehow or other, these simple men and women, trained, if you please, in a school of what you call ignorance, trained in a life which you now call bigoted, woke in the morning with that divine feeling: "This world is to be a better world tonight because I am in it; this world is to be more God's world because I am in it; God's kingdom is to come today, and it is to come because I am in it." The man with such a conviction goes out to split shingles, and he splits shingles to the glory of God; he goes to break through the snowdrift to the glory of God. If he goes to capture Louisburg, he captures Louisburg to the glory of God; and when he goes to defy George III, and the greatest empire of the world, it is for the glory of God that he defies him, because he understands that he is at work with God. Because he knows that he has an Almighty ally, this man succeeds.

EDWARD EVERETT HALE.

LOOKED at on the outside, New England history is dry and unpicturesque. There is no rustle of silks, no waving of plumes, no clink of golden spurs. . . . Extrinsically, it is prosaic and plebeian; intrinsically, it is poetic and noble; for it is perhaps the most perfect incarnation of an idea the world has ever seen.

JAMES RUSSELL LOWELL.

NEW ENGLAND IN THE LIFE OF THE WORLD

CHAPTER I

THE NEW ENGLAND DYNAMIC

For three centuries the urge of an inward force has driven New England men and women out from their own homes and neighborhoods into the broad field of human service. Not that their own homes and neighborhoods presented no opportunities of usefulness, but that the need in the regions beyond seemed greater and more appealing. They could not remain contentedly where they were. No one else seemed disposed to attempt the task over yonder. Unless some one went thither it would not be done. If it were not done the situation calling so loudly for relief would become still more grievous and menacing. If the work ought to be done, why should not we undertake it? So their quick consciences argued.

By this simple process of reasoning, many a New Englander during the last three hundred years has brought himself to the point where he could make satisfactory response to the inner impulse

and let it carry him whither it would. Always there were those by his side who said, "What's the use? Why try to ram your religion down another man's throat when he may be altogether satisfied with what he has? Why try to clean up the slums? The children there are not so unhappy as you think they are. They are used to their environment and have come to like it. Why undertake a Don Quixotic educational crusade in behalf of a race of another skin or in another land? The moment they get a smattering of education they will become indisposed to work and ready to desert that station in life to which Providence assigned them."

Somehow this line of argumentation has never convinced dyed-in-the-wool New Englanders who possessed any measure of the altruistic spirit, or swerved them from their purpose. Because so many throughout this long period have thus responded to the call of duty, New England has attained its place of moral and spiritual leadership and won the admiration of the world. Few stretches of territory of similar area on this planet can compare with New England in the influence exerted on the higher life of mankind. Scotland has been a stimulating force in the realm of theology and philosophy and has sent its sons all over the world to make their contributions to civilization. Greece was a

little country, too, but mighty in the days of its finest efflorescence. It bequeathed much to the generations following. Yet Greece was self-centered and ministered chiefly to those who found in art and literature the main satisfactions of life.

Only across the Ægean Sea, in the perfect life that flowered there within the narrow limits of Palestine, and in the lives touched by it, do we find a true historic parallel to the type of power represented by the New England dynamic.

For this reason New England is also a holy land. For what makes a land worthy to be venerated? Not the product of its soil and its mines, but the kind of men and women it rears. This is the outstanding marvel: not that New England has furnished shoes and cloth to multitudes, but that since the Pilgrims landed, it has been a seed-bed in which were incubated those germinal ideas and deep-going emotions that in due time found expression in schools, colleges and hospitals, in philanthropies, reforms and far-reaching enterprises that have wrought wondrous changes in the nation and the world. "Leave New England out in the cold!" said James Russell Lowell in his essay, "New England Two Centuries Ago," "While you are plotting it, she sits by every fireside in the land."

Mr. Lowell might have enlarged his picture to in-

clude New England's domestication of itself on the Bosphorus, under the shadow of the Alhambra, on the banks of the Euphrates and Ganges, in the midst of the shrines and temples of Japan, upon the lofty steppes of China and beneath the Southern Cross.

That all this should have come to pass despite unfavorable external conditions is even more remarkable. The New England soil, broadly speaking, is rocky and barren. The New England climate is a standing joke. Today may be enchanting, but tomorrow is as likely as not to be execrable. New Englanders as a rule throughout these three centuries have not been surfeited with creature comforts. It would be reasonable to infer that lacking a climate and a soil conducive to the best physical conditions, they would have had enough to do to provide for their own material welfare without giving much attention to the higher concerns of life and without indulging in much constructive thought touching the welfare of others.

But the contrary is true. It has been the plain people of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut who have been the bulwark against oppression and injustice and the backbone of every movement that sought to make men happier, wiser and better.

Nothing but the working of a powerful inner

dynamic could have thus broadened the vision and touched the heart of those who as they tilled their stony fields could at the same time see beyond their own doorsills and pasture bars.

The Pilgrims themselves were responsible for the placing of this dynamic in the New England heart. They brought it with them to Plymouth. In Bradford's own words:

> Lastly, (and which was not least,) a great hope & inward zeall they had of laying some good foundation, or at least to make some way thereunto, for ye propagating & advancing ye gospell of ye kingdom of Christ in those remote parts of ye world; yea, though they should be but even as stepping-stones unto others for ye performing of so great a work.

Undoubtedly the Pilgrims wished to better their own lot, material and spiritual, but as some one has well said, there was never a migration in history in which the almighty dollar played so small a part. From the time they sailed from the old world on through all the vicissitudes of the first hard years, the Pilgrims never forgot one of the chief objects in behalf of which they made their memorable venture, and they never ceased striving to attain it.

The Pilgrims passed on this dynamic to their successors. Many, perhaps the majority of their descendants, and of those who came later to dwell in

New England, refused to be energized by the same master passion and lapsed into inertia and inaction. But there have always been enough persons who have felt the glow of the inner fires to maintain the sacred calling.

In their case also, as in that of the original Pilgrims, motives were undoubtedly mixed. This blending of the desire to better oneself and to serve others comes out quite naively in the constitution drawn by those sturdy Vermonters who in 1836 established themselves in Southern Michigan. They brought into close juxtaposition their two dominant motives, expressing the one in this language:

> We believe that a pious and devoted emigration is to be one of the most efficient means, in the hands of God, in removing the moral darkness which hangs over a great portion of the valley of the Mississippi;

and saying with reference to the other:

> We believe that a removal to the west may be a means of promoting our temporal interest, and we trust be made subservient to the advancement of Christ's kingdom. . . .

That little Massachusetts lad whom his father discovered weeping one day because he could not find dirt enough to cover his seeds proved the first link

in the chain of events that led the entire family westward to more fertile fields. But why should we expect New Englanders to be immune from the influence of all materialistic considerations? Why not, in situations when a variety of motives are at work, as in the case of the two million American soldiers who went overseas, interpret the action taken on its highest side? The crucial question always is what motive is dominant enough to bring all the other motives into line with itself.

As for the New Englanders who have been going Westward and Southward through these centuries, and particularly during the last century and a half, allowance should be frankly made for the ne'er-do-wells, who having failed in one place, thought they could retrieve their fortunes somewhere else, and for the adventurers who were prompted chiefly by the sporting instinct, and for those who had no other end in view than the acquisition of a competence or a fortune. After all the emigrants of their type have been winnowed out, a host remains among the outgoing sons and daughters of New England, whose chief reason for cutting the home ties was the hope that they could do more for their fellow men in some new location than they could if they stayed where they were. For the true New Englander, the New Englander built on the Brewster-Bradford-

Winslow pattern, is never content to sit at ease in his own chimney corner when ignorance and vice are clamoring on the streets.

Sometimes it is true that in his zeal he seems to others nothing but a busybody and a meddler. When Dwight L. Moody returned to his native town of Northfield in the Connecticut Valley after the meetings which with Mr. Sankey's aid he had held in England, he looked about for ways in which he might serve the community in which he grew up. To his quick-seeing eye many local conditions revealed themselves which he thought might be improved. Meeting one morning one of the old farmers whom he had known from boyhood, he suggested ways in which he might make his farm more productive. "D-D-Dwight," said the farmer, who like most stutterers was a good deal of a wag, "D-D-Dwight, y-y-you have been all over the w-w-world and people th-think y-y-you're a great m-man, but there's one thing that you c-c-can't do, D-D-Dwight."

"Oh," said Mr. Moody, pleasantly, "I guess there are a good many things I can't do, but what special thing are you thinking of?"

"You c-c-can't m-m-mind your own business."

The farmer was right. Dwight Moody never could be content with the limitations of the shoe business

from the moment that his great heart began to beat with sympathy for the boys of Boston and Chicago running wild on the streets. In that particular he is an excellent illustration of the absolute inability of the typical New Englander to mind his own business. This constitutes in many cases his title to remembrance and to honor. The instinct for meddling runs in the Yankee blood. It is as divine an instinct as the instinct for self-preservation. He just cannot keep still and mind his own affairs as long as anywhere in the world tyranny goes unrebuked or injustice stalks abroad, or little children are hungry or naked, or men and women bow down to false gods and whole races are uninstructed about the real meaning and value of human life.

Hiram Bingham and Asa Thurston could not but choose to intermeddle with the pagan and licentious beliefs that held in bondage and superstition the Hawaiians, so capable of emerging, as a few decades of mission work among them have proved, into a noble race.

Manasseh Cutler, Julian M. Sturtevant, Elijah Lovejoy and Eli Thayer were consumed as with a fire in their bones with a desire to keep slavery out of the new commonwealths, so that they utilized every agency within reach to compass that desirable end. Clara Barton, made aware in the days of her

strong young womanhood of the sufferings ensuing from great calamities and particularly from that most calamitous catastrophe known as war, could not remain in her pleasant Worcester County home, but must knock at the door of presidents and prime ministers until she could bind the nations together through the Red Cross in the divine task of staunching the wounds of the sufferers. Dorothea Dix would have discredited her Boston training, had she not obeyed the impulse that sent her forth to agitate in America and Europe in behalf of more humane treatment of prisoners and lunatics. So successful was her crusading that many a man behind bars, the victim of an iniquitous system, blessed her as she passed.

Mary Lyon, born in a lonely little valley among the Franklin hills, as she came to maturity was caught up and swept along by this same great passion. To give the young women of her generation an education measurably equal to that which their brothers could so easily obtain, became her one ambition, and the great college under the shadow of Mt. Holyoke, Lake Erie College at Painesville, O., Western College for Women in Oxford, O., the schools in Spain started by Alice Gordon Gulick, the Huguenot Seminary and Inanda Seminary in South Africa, all modeled on the same idea, are

living witnesses to the fact that this country girl builded even better than she dreamed she could build in those early days when, with Deacon Andrew Porter of Monson, she journeyed in his one horse chaise from house to house soliciting the dimes and the dollars.

To many another man or woman who never emerged into prominence has come during these years the same driving force. It laid hold of them in different ways. One was standing hoe in hand amid the growing corn when he caught the vision of something worth doing beyond the rim of the surrounding hills. Another was occupied with household drudgery when the call came first to finish creditably the day's work with the pots and kettles, and then to leave to others that by no means unworthy vocation in order to take up a work elsewhere which would otherwise be left undone. In the case of a third the voyager's wallet, stored with strange and rare curios which he had brought from overseas, was the immediate instrumentality through which the impulse acted. It prompted the seeking of those far-off lands with a higher objective in view than that which lured the traveler and explorer.

In the silence of the night, at the mass meeting called to agitate in behalf of some fundamental human right, through the reading of a stirring biog-

raphy of a life freely spent for mankind, through the word seasonably spoken by parent, teacher or friend, or through some personal experience of sorrow or joy the irresistible impulse began to make its searching demands upon conscience, heart and will.

So one after another, singly, in pairs or in groups, New Englanders were impelled to teach the black man and the red man, or to better the educational opportunities at the disposal of the sons and daughters of New England, or to transfer the fundamental New England virtues to other sections of the country in order that they might give character to infant states and territories, or take to Asia and Africa and the islands of the sea the best things New England knew and possessed. Those who belong to the rank and file for whom no shining shaft was ever erected are as truly the continuators and transmitters of the New England idealism as are those whose names come quickly to mind when the roll of great New Englanders is called. Certainly great enterprises in the field of government, education, philanthropy and religion, which have been pushed forward the world over, owe their largest debt to the fidelity of these every-day people, as they faithfully followed the pioneers who blazed the way.

Apart from what the New England dynamic enabled those who were energized by it to do, its reaction upon them was constant and wholesome. It developed capacities which might have remained dormant. It made these men and women resourceful, persistent, courageous. It militated against self-indulgence. It opened wide the purse strings. Sometimes generosity went so far that the ordinary means of sustenance were scanted and the innocent joys of human life disesteemed. There was a New Englander by the name of P. P. Stewart who went out as a missionary to the Western Reserve in Ohio when it was just being opened to settlement. He was not only a devoted herald of the gospel, but he had the Yankee gift of inventiveness. He discovered a new way of making stoves draw, and much to his surprise he acquired in due time quite a fortune for those days through his invention. He came back to Vermont in his later years and lived in the utmost simplicity in a mountain village. One day a neighbor overheard a conversation between him and his wife, equally simple in her tastes and equally devoted to the interests of the kingdom. It seems however that on that day a justifiable desire for a little more leeway in personal expenditures could not be repressed. The neighbor arrived just in time to hear her say, "Well, I guess I can have all

the molasses I want," to which her husband calmly responded, "I did not say that you could not have all the molasses you wanted. I simply said that if we did not eat so much molasses ourselves, we should have more to give away."

More to give away—that has been the New England ambition at its best through these centuries. If money was sought, it was not to be hoarded but to be put in generous sums on the contribution plate or slipped quietly into the hands of some widow or sent to Boston or New York to some worthy charity. If a liberal education was the goal, it was coveted in order that thus equipped the son or daughter might have more enlightenment to share with others.

Such habitual subordination of personal gain and pleasure to the welfare of others registered the high-water mark to which the New England dynamic lifted the responsive human material upon which its force was spent. Few there may have been relatively who attained that high goal, but enough to give substance and direction to the New England character.

The continuance of this instinct for service, its transmission from father to son, its outcropping here and there in so many fields of life and in so many widely separated localities, this eternal push outward and forward must have been due to its

origin in something higher than the human will. It testifies to the constancy of the divine element in man by which, when once aroused to its presence and power, he can remove mountains of apathy and prejudice. Thereby he is enabled to transmit his faith, hope and love a thousand miles, or ten thousand miles. There they re-root themselves and bring forth fruit under new skies and amid a totally different environment.

The story of New England outreach into the world is the story of God's working in and through men of good will, to an extent which has few parallels in human history. The New England dynamic will continue to be a mighty power in the world as long as New England men keep open the channel between themselves and God.

TRANSPLANTING THE PILGRIM SEED

INCREASE of wealth and commerce, and the enlargement of empire, are not truly primary objects of the American patriot. . . . The first object is the preservation of the spirit of freedom, which is the soul of the Republic itself. Let that become languid and the Republic itself must languish and decline. Let it become extinct and the Republic must disastrously fall. Let it be preserved and invigorated and the Republic will spread wider and wider and its noble institutions will tower higher and higher. Let it fall, and so its example fail, and the nations will retrograde. Let it endure and the world will yet be free, virtuous and happy.

WILLIAM H. SEWARD,
At Plymouth, Dec. 21, 1855.

THE people of New England have been from the beginning colonizing and propagating people. They have never been content with the narrow limits fixed by their state lines, but have sought out new homes wherever the conditions promised improvement upon the abiding-place of their fathers. In proportion to their numbers the New England states have peopled larger portions of this country than any other section. And wherever they have gone they have carried with them the life and characteristics of New England and built up institutions and reared a people of a like will and force as that of their progenitors.

HENRY L. DAWES.

CHAPTER II

TRANSPLANTING THE PILGRIM SEED

No observant person visiting Rochester, Cleveland, Chicago, Detroit, Minneapolis, San Francisco, Seattle or Portland, or other prosperous and beautiful cities between the Hudson and the Pacific Coast, could fail to be impressed with the handsome homes, churches, hotels, banks, office buildings, boulevards and parks. On inquiry he would learn that from the beginning New England has been influential in the outward development of these municipalities. Not only has capital come in large amounts from New England, but many a New Englander working on the ground has helped to bring about gratifying results in brick and mortar, in architectural adornments and in great industrial enterprises.

Such a visitor would make similar discoveries in a multitude of smaller cities and towns. There, too, New England enterprise has expressed itself in substantial forms. Scores of towns in the Middle and Western States are replicas of their New England prototypes. Along river banks, on the broad prairies, in the midst of fertile farm lands, the New England village type has been reproduced—the Green,

Common or public Square fringed with trees, and grouped around it the old white church, the town hall, schoolhouse, the library and attractive homes.

The molding influence of New England upon public opinion, upon the spirit of the community and upon the institutions which minister to its higher life is even more evident. As the emigrating New Englander of the higher type moved westward he carried, in many cases, not only his household goods, but his religion, his valuation of education, his high conception of citizenship. As his forebears crossed the Atlantic, impelled by nobler motives than the instinct for trade, so within many a "prairie-schooner" or in the cargo of the boats exploring the great rivers of the Middle West could have been found in these early days the Bible and the schoolbook along with the rifle and the plow. As E. P. Powell says, "Her sons carried the habits and manners, the wooden clocks and spinning-wheels and the indomitable thrift of the little land forever to be known as 'mother.'"

To be sure, in these later years, other racial strains have entered potently into the body politic. In the great cities and in many a farming town the population is made up of those who hail from all parts of Europe and Asia. They do business and go to school with people whose ancestry runs straight back

to the *Mayflower*. Nevertheless many sections of the West are today more true to the New England type than New England itself, considered as a whole. In a city as large as Cleveland only a quarter of the population of nearly a million people are of direct English birth and tradition. But within this particular group are found many of the principal citizens. In churches and banks, in chambers of commerce and the various professions, they form the wise, strong and trusted leaders.

The influence of New England was first felt in the impact of this or that adventurous pioneer, who with his own strong hands carved out of the wilderness his little holding and then put the stamp of his vigorous personality upon the region as it developed. Pathfinders like these were numerous in the early days of the western emigration, and later came those whose work it was not to blaze trails through the forest but chiefly to sound out and develop the possibilities of trade and commerce.

To specify by way of illustration, one might name, among many outstanding personalities, Azariah Smith, who went from Middlefield in the Hampshire Hills of Massachusetts to Onondaga County, New York. In the same class was Samuel M. Hopkins, born in Waterbury, Ct., who had so much to do with the development of Geneva, New York. Later in-

stances were Marshall Field, the merchant prince of Chicago, reared in the little town of Conway, Mass.; Collis P. Huntington born in Harwinton, Ct., in 1821, one of the projectors of the Southern Pacific Railroad, and later its president; D. K. Pearsons, the Chicago philanthropist, born in Vermont, who coined money out of real estate and then transmuted it into educational institutions, and E. K. Warren of Three Oaks, Michigan, born in Ludlow, Vt., in 1847.

Even more pervasive was the corporate touch of New England families and colonies upon many a community. For decades the Mathers and Fords, the Holden, Garfield, Sheffield and Pope families in Cleveland, the Sibleys, Scrantons, Perkinses and Reynoldses in Rochester, have rendered conspicuous service to their city, not alone in generous provisions for the stimulation of interest in art, education and religion, but through the influence of their sterling characters. In many other communities of the Middle West and Far West are shining examples of the transmission from father to son, from mother to daughter, of the capacity and the inclination to serve their communities.

Not less noticeable are the effects that have followed from the actual transfer of an entire New England community with its old, middle-aged and youthful inhabitants, to some location in the Middle

West. In a number of hamlets in Connecticut, Massachusetts and Vermont the people assembled their goods and chattels, cut all the ties that bound them to the old homesteads, organized their march and fared forth like Abraham and his caravan of yore. They were often weeks and months upon their way. They walked, or rode horseback, or improvised rude boats or piled themselves and their household effects into big emigrant wagons. They forded rivers and camped out in the woods or on the open plains. For few such expeditions was help readily at hand in the form of canals and railroads, or boats on the great lakes and rivers. These came too late to serve the needs of the pioneers. They had to take the luck of the road, which meant hardships and privations, but they were following their star and they never looked back.

NEW ENGLAND AND NEW YORK

NEW ENGLAND'S sons carried the habits and manners, the wooden clocks and spinning wheels, and the indomitable thrift of the little land forever to be known as "mother." Step by step the most eager spirits moved forward to spy out the rich spots of the wilderness and take possession as best they might. Although ever moving forward, they never lost the homing instinct, but built New England farmhouses and villages, with whitewashed fences, raised New England beans and planted New England orchards. . . . In this way New England moves westward, carrying her whole household with her,—her churches, schools, customs, laws, industries.

E. P. POWELL.

CHAPTER III

NEW ENGLAND AND NEW YORK

The first westward movement of New Englanders was naturally toward the neighboring states, New York, New Jersey and Pennsylvania. Previously there had been exoduses from Massachusetts, Rhode Island and Connecticut into Maine, New Hampshire and Vermont. Indeed, the northward drift was far more evident than the westward movement up to the time of the Revolution. By 1780 the northern tier of the New England states was fairly well settled—Vermont as far north as Middlebury and Newbury, New Hampshire, up to the White Mountains, and the rivers, valleys and seashore of Maine as far east as Calais. But by the time the war with England was over, the tide of travel began to turn decidedly westward.

The last fifteen years of the eighteenth century saw many departures from Connecticut, Massachusetts, Rhode Island and Vermont, of those who felt the lure of the land that lay toward the setting sun. Though they did not travel far in comparison with later expeditions, enough persons went and then dispersed themselves widely enough to impart a New

England coloring to the New York, New Jersey and Pennsylvania of that day. The best general volume on this subject is "The Expansion of New England," by Lois Kimball Mathews. In her interesting series of maps one locates the New England settlements in the Middle States from decade to decade. These maps show that by 1820 many settlements in central New York as far north as Malone and as far south as Binghamton were of New England origin. New Englanders too had edged their way into a good bit of both northeastern and northwestern Pennsylvania and had established themselves also at points in northern New Jersey.

But it was upon central and western New York that the touch of New England was most pronounced. Counties like Oneida and Onondaga continue to this day to reflect in their external aspects and the characteristics of their inhabitants the New England from which most of their sturdiest settlers came. Here are just a few of the many groups. In 1783 Nantucket and Martha's Vineyard sent thirty stalwart fishermen, including both Quakers and Puritans, to Hudson to plant the one New England settlement on the Hudson River. A year or two later began a little exodus from Plymouth, Ct., to Kirkland, N. Y., that eventually included five families, who with families from Brimfield, Mass., became the

backbone of the town. In 1799 twenty heads of families and two single men who had been living in Fairfield County, Ct., journeyed to Stamford, N. Y. Lafayette, N. Y., was founded in 1804 by Massachusetts people from Berkshire and Hamp-

SAMPLE MIGRATIONS FROM NEW ENGLAND TO NEW YORK

FROM the close of the Revolutionary War on into the middle of the nineteenth century various streams of New Englanders were pouring into the Empire State. The arrows show the route pursued by different parties: (1) Nantucket, Mass., to Hudson, N. Y., (2) Brimfield, Mass., and Plymouth, Ct., to Kirkland, N. Y., (3) Fairfield, Ct., to Stamford, N. Y., (4) Windsor, Vt., to Marcy, N. Y.

shire Counties. Eleven years later, seven Connecticut, one New Hampshire, one Vermont and several Massachusetts towns had contributed of their population to the founding of Binghamton. From Wol-

cott, N. H., in 1803, thirty-eight persons went to Genesee, N. Y. They filled seven wagons and were twenty-one days on the road. Lowville in Lewis County was originally a compound of settlers from Connecticut, Massachusetts, New York, Rhode Island and Vermont. Marcellus, on the hilltop, was a blend of emigrants from Massachusetts, Vermont and Connecticut.

The man who gave his name to Kirkland has a place of distinction among the early pioneers. Samuel Kirkland was born in Norwich, Ct., and in 1766 was ordained in the same state as a missionary to the Oneida Indians. His excellent pioneer work among them was largely obliterated by the war of the Revolution. To it, however, he returned undiscouraged in 1784, and in due time succeeded in inducing Congress to appropriate fifteen thousand dollars yearly for instructing the Indians in agriculture and the useful arts. Then he turned his attention to the needs of the white settlers, and the academy at what is now Clinton, which he started with the hope of helping to civilize the Oneidas, before long was transformed into an institution exclusively for the children of the white emigrants. Alexander Hamilton, whose assistance was greatly prized by Kirkland, was honored in the name which the academy took, and in 1812 Hamilton Oneida

Academy became Hamilton College—the first college of the New England type to be planted by New England men on their march westward. Today it is one of the important institutions of the state.

Kirkland himself possessed other qualities than those which made him a successful missionary and institution builder. He had an instinct for horticulture and brought with him on his journey from Connecticut the seeds of the apple trees for which the region is noted. The "Kirkland apple" has become a standard product. Kirkland is one of the earliest illustrations of that blending of idealism with shrewd common sense that has distinguished many New Englanders in their migrations westward.

The section around Kirkland and Clinton gives many evidences of its early relationship to Connecticut. From Middletown in the latter state, before the Revolutionary War had hardly closed, came Hugh White, who quickly purchased fifteen acres at what is now Whitestone, not far from where Utica now stands. Several other families followed him in 1785.

The community at Canandaigua was largely recruited from people who had come from New England. Its beautiful colonial church edifice, erected in 1812, is an evidence of this fact. In the organizing of a church, at first on a union basis, the influence of a

New England missionary, Rev. Samuel Williston, was marked.

At Albany, New England influence expresses itself in both town and church. Its first Congregational pastor was a New Englander of sainted memory, Rev. Ray Palmer, D.D., author of "My Faith Looks Up to Thee," and other Christian hymns. In its first building the Albany Convention, the first held by the Congregational churches of America since the colonial period, was in session Oct. 5-8, 1852. That convention imparted to the Congregational churches the sense of their national mission.

Such instances might be multiplied, but these are enough to show the molding influence of New England upon what has come to be the Empire State. When the Great Turnpike from Albany to Buffalo was completed the tide of travel naturally set more strongly from New England to New York. It is true that other streams of immigrants had their sources in lower New York, in Pennsylvania and New Jersey, but New England from 1783 onward kept sending its sons and daughters to spy out the land and to locate themselves at many advantageous points. No wonder that as Timothy Dwight, early in the nineteenth century, traveled from point to point, the "pretty steeples," the houses built in "New England manner," the "sprightliness, thrift and beauty" of the

SAMUEL KIRKLAND

Born in Norwich, Conn., Dec. 1, 1741

HE laid the foundations of Hamilton College, New York, one of the oldest educational institutions west of the Hudson. He gave his name to a town and left the influence of his fine and self-denying personality alike upon Indians and white settlers.

settlements visited reminded him of the Nutmeg State where he grew up. He found in New York in 1821 a population of nearly a million, and he estimated that from three-fifths to two-thirds of the inhabitants came from New England. Looking forward, he prophesied that New York State would be ultimately "a colony from New England"—a prediction made before so many races of Europe began to pour in through Ellis Island.

New England influence today upon the seething cosmopolitan life of New York City and its environs may not immediately impress the casual visitor. But here again if we searched for the beginnings of many commercial, educational and religious institutions which give distinction to the metropolis, and if we traced their development, we should find that men and women who themselves, or their ancestors, hailed from New England, had a large part in their foundation and maintenance. The New England Societies of New York and Brooklyn embrace in their membership many citizens prominent in business and the professions. Their annual meetings in December, when they commemorate the landing of the Pilgrims, have come to be memorable occasions. The volumes embodying the proceedings at these festivals and including the addresses of orators of distinction from all parts of the country interpret and illumine the

Pilgrim movement. From the religious point of view, the three churches which have conspicuously molded life and thought in the direction of Pilgrim ideals are the Broadway Tabernacle in New York, and Plymouth Church and the Church of the Pilgrims in Brooklyn.

Broadway Tabernacle, on its successive sites, has been throughout its history of more than three-quarters of a century a champion of freedom and progress. Charles G. Finney, the evangelist, whose preaching was largely responsible for its founding, was born in Warren, Ct. Its first pastor was Rev. Edward Warren Andrews of West Hartford, Ct. A very influential layman in the early days, David Hale, was a native of South Coventry, Ct. Its pastors and the leading men and women in the pews have been imbued with the New England spirit.

Plymouth Church, Brooklyn, is one of America's most historic religious centers. To it, as to few spots in America, come people from all over the world as to a shrine. In Henry Ward Beecher's day it was a kind of outpost of New England, a pioneer in its proclamation of the simple, vital things of the Pilgrim faith. Mr. Beecher was born in a modest parsonage in Litchfield in the hill country of Connecticut. Lyman Abbott, who succeeded him, was a native of Roxbury, Mass. The church since it was

founded has had the loyal service of hundreds of men and women of New England origin.

If any church in America outside New England deserves to be called the Church of the Pilgrims, it is the one in Brooklyn which bears that name. The white boulder that stands at the site of the Henry Street door of the edifice is a piece of that Plymouth Rock at which the Pilgrims said farewell to the old world. The stone that projects sharply out of the masonry of the steeple is a piece of that Plymouth Rock where the Pilgrims first set foot upon the soil of the new world. This material reminder symbolizes also the spiritual connection of the living organization with its fountain-head. Richard S. Storrs, its pastor from its foundation until 1899, was born in Braintree, Mass. Many of his chief supporters were from New England. The greatest city in the land certainly owes much to the Knickerbocker strain so influential in the earlier stages of its life. It has been enriched and diversified by other European racial elements, but it gladly acknowledges its indebtedness also to the men and women who, decade after decade, have come thither from old New England, bringing with them its ideals and adhering to them as the years have come and gone.

NEW ENGLAND AND OHIO

OHIO, which leaped from nothingness to third place in the Union in the brief space of forty years, and held that position for half a century, has furnished Chief Executives for the United States for a total period of more than twenty years, and furthermore it has contributed legislators, jurists, soldiers, statesmen neither in number, influence, nor general value of public service secondary to those of any State in the sisterhood. To all intents and purposes the beginnings of Ohio were made, as has been related, by the New Englanders at Marietta. They began the progressive and permanent occupation of the region that was to become Ohio, and were the true pioneers of civilization within its limits. They immediately set up the institutions of local government, opened schools and a church, and prudentially enclosed their homes in a fort which they called "Campus Martius." The Ordinance of Freedom, or the Ordinance of 1787, was, of course, the great favoring first cause in the destiny of Ohio.

"Ohio and Her Western Reserve,"
By ALFRED MATHEWS.

WE find in Ohio a virtue which has, I believe, a New England name and it goes under the denomination of PLUCK. *And to that virtue, as well as to others, New England teachings have contributed a very large share.*

SALMON P. CHASE.

CHAPTER IV

NEW ENGLAND AND OHIO

In the five great Commonwealths—Ohio, Indiana, Illinois, Michigan and Wisconsin—which constitute so large a section of the Middle West there are today approximately 40,000 miles of railways, a hundred thousand schools, twenty-five thousand Protestant churches with more than two million members shepherded by twenty thousand ministers.

It would be presumptuous to claim that these figures represent the fruitage from New England seed-sowing exclusively, or even predominantly, yet the spirit which prevails today throughout this great and prosperous section is quite akin to the Pilgrim spirit, and a certain unmistakable tone was imparted to the region by New England influences at the very beginning.

What brought these states into being was the famous Ordinance of 1787, passed after the Revolutionary War as one of the first important measures of the Continental Congress, just then closing its career. It created the Northwest Territory, out of which these states were in due time formed as separate commonwealths. This territory at that time was

defined as that portion of the national domain lying north of the Ohio River, east of the Mississippi, south of the Great Lakes and west of Pennsylvania—a total area of about 265,878 square miles. Within that territory the holding of slaves was forever forbidden. Freedom of belief and the right to trial by jury were accorded every citizen. In these particulars and in the provisions made for education and religion the Ordinance reflected principles that had been regnant in New England for a century and a half.

The man who in all probability drafted this Ordinance, or at least determined the form presented to the Congress by a delegate from Massachusetts, Nathan Dane of Beverly, was a Congregational minister, Rev. Manasseh Cutler, D.D., pastor of the church in Ipswich, Mass., for fifty-two years. Dr. Cutler was a native of Killingly, Ct., graduated from Yale in 1765 and attained distinction in law, medicine and botany, as well as in theology. Concerning him Dr. Richard S. Storrs, in a paper read before the American Historical Association in 1896 on "The Part Plain Men Have Had in the Development of the Country," quotes Dr. A. P. Peabody of Harvard as saying: "For diversity of great gifts, for their efficient use, and for the variety of modes of honorable service to his country and to mankind, I doubt

whether Manasseh Cutler has had his equal in American history"; and Dr. Storrs himself pays this tribute to Cutler: "He was perfectly at home in all circles of society—in the humblest cottage, the most sumptuous drawing-room, the most famous pulpits, in committee rooms for framing largest plans, on

SAMPLE MIGRATIONS FROM NEW ENGLAND TO OHIO

THE chart shows the route taken by four independent groups, each of considerable size: (1) Danvers, Mass., and Hartford, Ct., to Marietta; (2) Plymouth, Ct., to Plymouth, O.; (3) Granville, Mass., to Granville, O.; (4) Becket, Mass., to Windham, O.

seaport piers, in rustic inns, or in halls of legislation. He was as suave as he was strong; with most positive convictions, but with manners as winning and deferential as those of any expert diplomatist trained in courts; an acute and accurate judge of men, as ready and capable in the management of affairs, whether larger or smaller, as have been any of that peculiar

New England race from which he sprang, in which he trusted, whose characteristics he embodied, and of which he was filially proud."

The elements of a statesman entered into Dr. Cutler's make-up, and he foresaw something of the wonderful future before that great region to which the Ordinance applied. Theodore Roosevelt said of it: "The Ordinance of 1787 was so wide-reaching in its effects, was drawn in accordance with so lofty a morality and such far-seeing statesmanship, and was fraught with such weal for the nation, that it will ever rank among the foremost of American state papers." Daniel Webster summed up his judgment of the Ordinance in this illuminating sentence: "I doubt whether one single lawgiver, ancient or modern, has produced effects of more distinct, marked and lasting character than the Ordinance of 1787."

In behalf of the Ohio Company of Associates, formed in Boston, March 1, 1786, and composed largely of officers and soldiers of the Revolutionary War, Dr. Cutler undertook the delicate task of negotiating with Congress for the purchase of a million and a half acres of land, provided the proper restrictions were made. He was marvelously successful in overcoming objections, especially those raised by Southern Congressmen, who naturally did not take kindly at first to the drastic prohibition of

slavery in the Northwest Territory. He held to his object until he could get the right bill through Congress. Once he packed his trunk and declared he was going home, using the threat of departure in some such fashion as President Wilson is said to have held over the Peace Conference in Paris in 1919, a possibility of an unexpectedly sudden return to America on the *George Washington.*

If you would see the earliest concrete embodiment in Ohio of this projection of New England initiative, visit Marietta, at the confluence of the Ohio and Muskingum Rivers in the southeastern corner of the state. This thriving and homelike little city with its excellent college and famous "two-horned" meeting-house has grown from the expedition headed by Gen. Rufus Putnam. His home was in Rutland, Mass. He was a cousin of Gen. Israel Putnam, and from sixteen years of age had taken valiant part in military and exploring expeditions in the West. When he and his stout-hearted companions were leaving Ipswich soon after dawn, on a December morning, in 1787, they paraded before the church and the parsonage—twenty-two men and their families. Dr. Cutler gave them a farewell message similar, no doubt, in spirit if not in language, to John Robinson's farewell to the Pilgrim Fathers when they left Delfshaven. These eighteenth-century Pil-

grims, after pausing at Danvers, fired a salute and started on their long journey. Their leading wagon was lettered, "For the Ohio Country." It took them eight weeks to reach the head waters of the Ohio River. There they were joined by another division which left Hartford, Ct., in January, 1788. Together they constructed several boats, one of which they appropriately named the *Adventure Galley* and later the *Mayflower of the West.* On it they floated five days down the Ohio, landing at the mouth of the Muskingum, April 7, where, availing themselves of the protection of the little garrison already stationed at Fort Harmar just over the Muskingum, they founded Marietta. A little later—July 20, 1788—the first sermon preached to white men in the present state of Ohio was delivered on the banks of the Muskingum River by Rev. Daniel Breck of Topsfield, Mass.

The next year they established a school for their children, the first in Ohio, Bathsheba Rouse being the teacher. They also started the first Sunday school in the State, and probably the first public library. They held to their Puritan conceptions of the Sabbath, it being strictly ordered that every one should go to church. At the same time they imitated the Pilgrim Fathers as respects preparedness against possible foes, for all men between eighteen and forty

were obliged to do four days of military duty every year. They were also enjoined to "entertain emigrants, visit the sick, clothe the naked, feed the hungry, attend funerals, cabin raisings, log rollings, huskings; have their latchstrings always out."

By 1790 the colony had become sufficiently developed to warrant the employment of a permanent pastor as well as teachers. The subscription paper designed to promote this enterprise began as follows:

"*Whereas,* the worship and reverence of the Supreme Ruler of the world is essential to the well-being of society, and is the most solid foundation as well as the surest support of government and good morals with everything useful and ornamental to a civilized people; and whereas, we, the subscribers, are impressed with a sense of the importance of these blessings and of our obligations to secure and transmit them to our posterity to the latest generation, we do promise to give in money or labor what is affixed to our respective names."

When the church was formally organized in 1796 sixteen of its thirty-one members were from Connecticut, fourteen from Massachusetts and one from Scotland. The first pastor, Rev. Daniel Story, hailed from Boston.

From then until now, Marietta has been one of the conspicuous demonstration plants in all the Middle West of the possibility of transplanting and replanting the New England idea.

Not only did the educational ideals of the founders of Marietta find expression, first in Muskingum Academy and then in due time in Marietta College, which for over seventy-five years has been sending forth students imbued with the New England spirit, but Ohio University at Athens owes its beginning to influences from Rufus Putnam, who led the group that in January, 1795, went up the Hocking River in canoes and laid out two townships for the support of a university.

Simon-pure New Englandism made an equally noticeable impression upon another section of Ohio, when the region stretching southward from Lake Erie and westward from the Pennsylvania line began to be explored. This territory, comprising about one-eighth of the whole area of Ohio, has been known since 1787 as the Western Reserve. When Connecticut along with the older states at the close of the Revolution ceded its western holdings to the United States government, Connecticut explicitly reserved this corner of Ohio. The fertility of the soil and similarity of the scenery to familiar New England

MANASSEH CUTLER

Born in Killingly, Ct., May 13, 1742

A PREACHER-STATESMAN of the highest type, he helped fashion the Northwest Ordinance and to give character to New England's first impact upon Ohio.

landscapes doubtless had something to do with the purpose to reserve this particular tract.

After Connecticut's somewhat disastrous experience in trying to establish herself in the Wyoming Valley in Pennsylvania, her success in impregnating the Western Reserve with her spirit and institutions was all the more noteworthy. The Connecticut Land Company was formed in 1795, embracing at the start forty-eight purchasers of lands in the "New Connecticut." This number in time was increased to several hundred and included some of Connecticut's strongest citizens financially and intellectually. Among them was General Moses Cleaveland. He was born in Canterbury, Windham County, Ct., in 1754, was an officer in the Revolutionary Army, and gave his name to what became the great city on Lake Erie. He piloted a surveying party of fifty men through the wilderness in May, 1796. The General's highest hope for Cleveland then was that ultimately the town would equal in population Windham, Ct.

Other Connecticut-born men who put themselves behind this new enterprise included descendants of Richard Mather, John Pierpont, Jonathan Edwards and representatives of equally distinguished families whose roots went back to colonial days. With such a foundation of property, brains and piety, it was inevitable that the Western Reserve should make

large contributions, as it developed, to the national life. One has only to recall such names as Benjamin Franklin Wade and Joshua Giddings and their long, influential careers in Congress, one as Senator and the other as representative, and the long line of eminent Ohio men, upon some of whom the nation bestowed its highest gift, authors of the caliber of James Ford Rhodes, John Hay, George Kennard, philanthropists like Amasa Stone, Leonard Case, and J. H. Wade to be disposed to admit the truth of what Alfred Mathews says in his book on "Ohio and Her Western Reserve": "The Connecticut Western Reserve has impressed the brain and conscience of the country more than any similar body of people west of the Alleghenies."

George Bancroft was not less complimentary when he said, "The compact establishment of the culture of New England in that district had the most beneficial effect on the character of Ohio and the development of the Union."

A stream of immigrants poured into this section in the late years of the eighteenth and the early years of the nineteenth centuries. In the course of thirty years missionaries sent out by Connecticut and Massachusetts had planted ninety churches. Among these indefatigable pioneers were Joseph Badger, a hero of Bunker Hill, Thomas Robbins, and the saintly

David Bacon, father of Leonard Bacon, the stalwart New Haven preacher. David Bacon went forth on a salary of one dollar and ten cents a day.

By 1800, thirty-five out of the one hundred and three townships in the Reserve registered a total population of nearly a thousand persons. By 1812, half of the state was liberally sprinkled over with settlers who re-rooted in this new region not only Connecticut traits but the very names of the towns from which they came. The following names of townships in Ohio duplicate names of Connecticut towns: Berlin, Bloomfield, Bristol, Brookfield, Chatham, Chester, Colebrook, Danbury, Fairfield, Farmington, Franklin, Greenwich, Guilford, Hartford, Hartland, Huntington, Litchfield, Lyme, Middlebury, Monroe, Montville, New Haven, New London, Norwalk, Saybrook, Sharon, Southington, Thompson, Trumbull, Vernon, Warren, Windham, Windsor. All these are on the Reserve.

Before long the Western Reserve was so impregnated with the Connecticut stock and the Connecticut spirit that it furnished a good answer to the old conundrum, "Connecticut, the nutmeg state! Where shall we find a grater?" Painesville, it is true, was founded by a New York colony of sixty-five people, but their valiant leader who gave his name as well as himself to the place, Gen. Edward Paine, was a

native of Bolton, Ct. Lake Erie College in Painesville is a lineal descendant of Mount Holyoke College at South Hadley, Mass., in the Connecticut Valley, as is Oxford College in Oxford. Of Painesville, Rollin Lynde Hart, in an article on The Ohioans, in the *Atlantic Monthly* for November, 1899, said: "Were I to drop, like Cyrano, from the moon, and to land, unlike Cyrano, in Painesville, O., I should immediately inquire for the Boston and Albany station. There are the same drooping elms, the same pilastered house as in lovely Massachusetts."

The first settler in Huntsburg was Stephen Pomeroy who, in 1808, brought his wife and six little children from Northampton, Mass., through the intervening wilderness, a journey of six weeks. Besides his family Bible he carried with him Watts' Hymns and the shorter catechism.

The early settlers of Madison came from western Massachusetts. The census enumerator in 1880 discovered that the parents of three-fourths of the inhabitants of the township, including, of course, babes in arms, were born in New England. Madison was a station on the "Underground Railroad," and there "George Harris," who figures in Harriet Beecher Stowe's "Uncle Tom's Cabin," was arrested and a little later rescued.

Considerably farther south, Granville was opened

up by a group from Granville, Mass. Before they left their Massachusetts home, they organized a church and transplanted pastor, deacon and members to their new home in Ohio. It took the one hundred and seventy-six persons who made the journey forty-six days from start to finish. The first act after unharnessing their oxen was to listen to a sermon by their pastor, who was with them. An amusing story related about a small boy in Granville may explain in part one reason why the migration was made. The boy went to the field with his father to help plant corn. Pretty soon the father noticed that there were tears in the boy's eyes and asked him what was the matter. The answer was, "I can't get dirt enough to cover the corn." Then the father decided it was time to go where there was more soil for corn raising.

In Austinburg alighted one of the very first of the Pilgrim seeds to take root in Ohio soil. Here is the second Congregational church to be planted in Ohio. The Marietta church was organized in 1796 and the Austinburg church was founded in 1801 by Rev. Joseph Badger, to whose memory as the first pastor, a tablet is erected in the beautiful brick structure that now is the second successor to the first old frame building. That stately frame building with its slender spire followed the lowly primitive log cabin of the pioneers in the pastorate of Rev. Giles

H. Cowles, D.D., who, after seventeen years of efficient service in Bristol, Ct., heard the whisper of the forest leaves as the call of God summoning him out to where civilization was then extending its borders. Perhaps it was not so much the whisper of the forest leaves as it was the eloquent pleadings of a woman, Mrs. Betsey Austin, the wife of Judge Eliphalet Austin, the first settler of Austinburg, from Litchfield, Ct.

With pioneer resourcefulness, she resolved to bring the man to the field. So packing her traveling necessities into small compass she mounted her horse and started alone on that long thirty days' ride, much of it through the wilderness, to old Connecticut. Arriving there, she went to Bristol and sought the ear first, not of Dr. Cowles, but of Dr. Cowles's wife; and winning the woman of the manse, she won the man, who moved his family with their eight children to the New Connecticut, where he was installed over the united Church of Austinburg and Morgan in September, 1811, remaining for nineteen years.

At Austinburg, also, is the oldest endowed school in Ohio, Grand River Institute. It is indeed a transplanted New England town. Even before Joseph Badger or any other minister had come, even before the return home after their families, these early settlers from Connecticut in a primeval wilderness

were holding their Sunday meetings at which one of their number would read a sermon.

In the van of the pioneers who settled the Northwest Territory was an ardent lover of nature, whose identity is almost lost in his pseudonym of "Johnny Appleseed," his real name being Jonathan Chapman. From a Puritan grandmother in Boston he inherited a love of beauty and a vein of mysticism. He wandered from place to place making the planting of apple orchards his special contribution to the conquest of this part of the New World. Some of his trees may be standing today, a silent witness to a beautiful life of self-sacrifice consecrated to making the wilderness to blossom.

Another transplanting of New England influences is splendidly represented today by Oberlin, the seat of one of the best-equipped and most serviceable colleges in all the West. Its elm-lined streets are no more suggestive of New England townships than is its prevailing moral and spiritual atmosphere of ancient New England ideals. To be sure, Rev. John Shipherd, who founded Oberlin, happened to be a native of New York, but he went over the border into Vermont for his training, and his main coadjutor, Philo P. Stewart, was born in Connecticut, and many of the early residents came from New England. They were simple but deeply devoted people, pledged

to a life of frugality, thrift, industry and missionary aims. Philo Stewart was the inventor of the Stewart stove so popular a generation or two ago. On his missionary tour in Ohio he found many people insufficiently warmed by the stoves of that period. His discovery of the principle of the base burner made him rich, but he and his devoted wife continued to live frugally and to give generously. He is buried in Pittsford, Vt., and on his tombstone is this inscription:

> "Distinguished in Life as an Inventor and Philanthropist. A leading Reformer and public Benefactor. An earnest, practical Christian worker. His Energies and Means were Devoted to the Service of God and the Good of Mankind."

Oberlin College, besides being the daughter of New England, became the mother of Olivet College in Michigan (founded 1859), Tabor College in Iowa (founded 1851), and was influential through its graduates in building up Ripon College in Wisconsin, Grinnell College in Iowa, Drury College in Springfield, Mo., and Carleton College in Northfield, Minn.

Oberlin's nearest neighbor on the east is Western Reserve College at Cleveland, chartered in 1826 and

first established at Hudson. In 1880 it removed to Cleveland and its name was changed to Adelbert College of Western Reserve University. It was modeled after Yale. The relations of the Connecticut and Ohio institutions have continued close throughout the years, though there has been frequent admixture of elements drawn from other colleges and other states. Like Oberlin, Western Reserve has grown by leaps and bounds and with its affiliated institutions is one of the most important educational centers of the Middle West, and the pride of the city of Cleveland.

Alike, then, in institutions and individuals Ohio shows today the effects of the New England leaven. These effects are more marked in certain sections than in others. Moreover, the influence of other streams of immigration is evident, often compelling adjustments and modifications in the forms in which the underlying democratic idea expressed itself. But broadly speaking Ohio is a part of the larger New England and Ohioans in plentiful numbers are in their main characteristics transplanted New Englanders.

NEW ENGLAND AND MICHIGAN

THE blood of those New England home missionaries was full of red republican bioplasts, and they refused to make the pilgrim polity geographical, for if it had holding power in the dark days of the old colony it certainly had cohesion enough for the Western Reserve. Therefore we reverence their spirit, and the qualities which builded even better than they knew. The temper of steel was in them and the tenderness of Christian love. These two qualities whenever they are linked together make heroic men and heroic women. . . . They were few, but like the Spartans who held the Pass at Thermopylae, every man counted ten. . . . These full-freighted years of magnificent service and of consecrated life are builded into the kingdom of God, and therefore they abide. They are builded into us of Michigan, and therefore we could not forget them if we would—we would not if we could."

REV. WILLIAM H. DAVIS, D. D., at a Jubilee Meeting in Jackson, Mich., May 19-22, 1892.

CHAPTER V

NEW ENGLAND AND MICHIGAN

The story of Michigan's development constitutes another stirring chapter in the history of New England's outreach into the world. Today more furniture is manufactured in Grand Rapids than in any other place in the United States. The first cabinetmaker there came from Keene, N. H. The immense resources the state possessed in its lumber belts, mines, forests and farms began to be available as New Englanders along with other adventurous spirits from New York, Pennsylvania and Ohio pushed through hitherto trackless woods, opened up trails and explored the waterways. The rival fur companies of early days were agreed in but one particular and that was in the intention to give Michigan territory an evil reputation as a country of morasses, malaria and pestilent diseases unfit for agriculture or even settlement by white men. Settlement would interfere with the fur business.

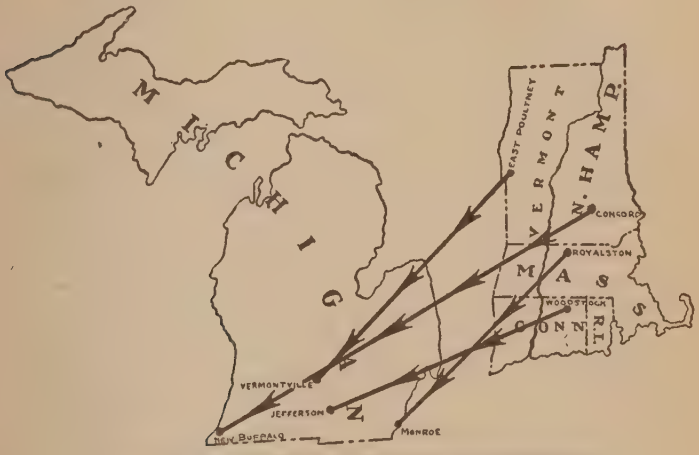
So for many years pioneers from the East, thus rendered suspicious, hurried through Michigan to Indiana, Illinois and farther west. In due time, however, this prejudice was outgrown. The tide set

Michiganward soon after the Erie Canal was completed in 1824. By 1837, says a local historian, it seemed as if all New England were coming to the state. Aside from the French Canadians on the Eastern border, most of the settlers were from the New England states, Vermont especially. Today the sons and daughters and grandsons and granddaughters of New England are active in church, school, in business, and in politics from Detroit on the south to the upper peninsula. The keel, ribs and general framework of the commonwealth of Michigan were contributed by New England and the states of New York, Pennsylvania and Ohio. The pioneers from New York were in turn mostly sons of pioneers of New England. But a roster of the merchants, bankers, manufacturers, lumbermen, mine operators and owners, men engaged in shipping, soldiers, clergymen, scholars, and educators—people whose names are deserving of large type in the annals of Michigan would pay heavy tribute to New England.

The story of the development of mining properties in the upper Peninsula is largely the story of the foresight and daring of New England capitalists and engineers, among them being Harvard's distinguished son and benefactor, Alexander Agassiz.

The romantic element in the first adventurers is shown in the appeals made up and down New Eng-

land by wandering bards who taught Yankee boys and girls to sing "Michigania," which soon became



SAMPLE MIGRATIONS FROM NEW ENGLAND TO MICHIGAN

CONNECTICUT, Massachusetts and Vermont, particularly the latter, sent during the second quarter of the nineteenth century many of its sterling citizens to make their homes in Michigan. Four among a number of these migrating parties are specified on this map. The first went from Woodstock, Ct., to Jefferson Mich., the second from Royalston, Mass., to Monroe, Mich., the third from East Poultney, Vt., to Vermontville, and the fourth from Concord, N. H., to New Buffalo.

a popular song of the day. Its character may be judged from the first verse, which runs as follows:

"Come, all ye Yankee farmers who wish to change your lot,
Who've spunk enough to travel beyond your native spot,
And leave behind the village where Pa and Ma do stay,
Come, follow me, and settle in Michigania—
Yea, yea, yea, in Michigania."

Such heralds of the promised land met with the desired response. Among the emigrants that poured into the state from all parts of New England was a group from Woodstock, Ct., headed by John Perrin, and including his wife, five sons and four daughters. Ten families from Addison County, Vermont, between 1832 and 1834, formed the Vermont Settlement in Sylvan, Washtenaw County. Monroe was begun by two brothers from Royalston, Mass., in 1816.

The Vermontville colony had its genesis in a written contract, like that made in the cabin of the *Mayflower,* drawn up at East Poultney, Vt., by the local pastor, Rev. Sylvester Cochrane. He had made a prospecting tour in the autumn of 1835 and had brought back a glowing account of the Great Lakes in the heart of the continent, the beautiful prairies and the heavily-timbered forests. On his return to Vermont he thought out the plan of a colony, and during the following winter visited a number of neighboring towns, spreading the contagion of his own enthusiasm. At Castleton, March 27, 1836, this Vermontville group formed itself into Union Colony and formally adopted a constitution. As this was one of the most noteworthy and progressive platforms ever adopted by an emigrating colony from New England, it is well to quote certain of the rules and regulations:

"*Whereas,* The enjoyment of the ordinances and institutions of the Gospel is in a great measure unknown in many parts of the western country; and

"*Whereas,* We believe that a pious and devoted emigration is to be one of the most efficient means, in the hands of God, in removing the moral darkness which hangs over a great portion of the valley of the Mississippi; and

"*Whereas,* We believe that a removal to the west may be a means of promoting our temporal interest, and we trust be made subservient to the advancement of Christ's kingdom; . . .

"We agree, when we have arrived in the western country, to locate ourselves, if possible, in the same neighborhood with each other, and to form ourselves into such a community as will enable us to enjoy the same social and religious privileges which we leave behind.

"In order to accomplish this object, we solemnly pledge ourselves to do all that is in our power to carry with us the institutions of the Gospel, to support them with the means which God has given us, and to hand them down to our children.

"We do also agree that, for the benefit of our children and the rising generation, we will endeavor, so far as possible, to carry with and perpetuate among us the same literary privileges that we are permitted here to enjoy.

"We do also pledge ourselves that we will strictly and rigidly observe the holy Sabbath, neither laboring ourselves, nor permitting our children, or workmen, or beasts to desecrate the day of rest by any kind of labor or recreation.

"As ardent spirits have invariably proved the bane of every community into which they have been introduced, we solemnly pledge ourselves that we will neither buy, nor sell, nor use this article, except for medical purposes, and we will use all lawful means to keep it utterly out of the settlement.

"As we must necessarily endure many of those trials and privations which are incident to a settlement in a new country, we agree that we will do all in our power to befriend each other; we will esteem it not only a duty, but a privilege to sympathize with each other under all our trials, to do good and lend, hoping for nothing again, and to assist each other on all necessary occasions."

Another provision was that no individual member of the colony should be allowed to acquire more than one farm lot of 160 acres and only one village lot of 10 acres within the limits of the proposed settlement. Nor were these shrewd Yankees disposed to fare forth without "scrip or purse," for at this same organizing meeting it was voted that each settler as soon as he united with the colony should advance $212.50, for which he should be entitled to a farm lot of 160 acres, or for half of that sum, a farm lot of 80 acres.

Those who went to Michigan during the spring and summer of 1836 finally settled in Eaton County and named their new town Vermontville. The larger number were farmers, though in the list appear the

names of a wheelwright, a cabinet-maker, a printer, a merchant, a blacksmith, a physician, and a machinist. To a greater extent probably than any other Michigan settlement the Vermontville colony was composed of members of the church. They hewed their homes out of the forest primeval. The howling of wolves and the visits of bears were frequent experiences during the years when they were clearing the forest, building their houses, organizing their church and establishing Vermontville Academy, at which the tuition was $2.50 a quarter and board a dollar a week. It attracted students from a wide area and the building is still a landmark.

The descendants of this Vermontville colony served well their own town, state and nation. A daughter of one of the original settlers married Gen. Russell A. Alger, President McKinley's Secretary of War.

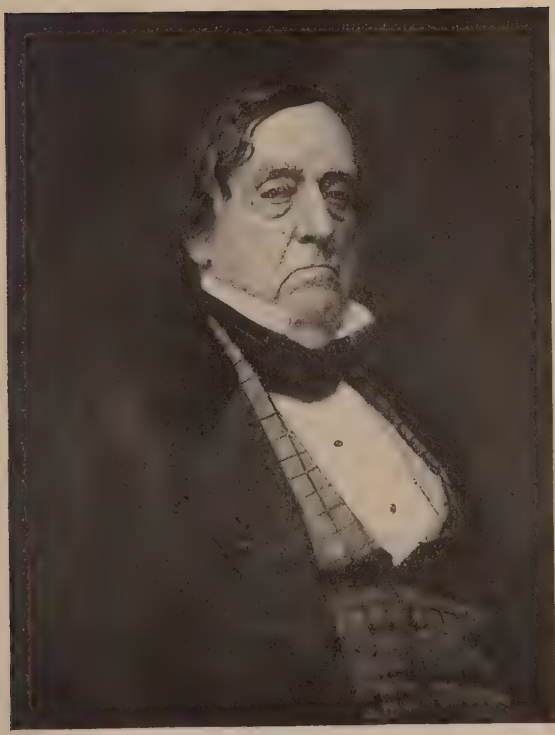
From Concord, N. H., in 1840, started westward Moses Chamberlain and his family, going by the Erie Canal and the lakes to Chicago and then back overland about sixty miles to New Buffalo in the very southwest corner of the state on Lake Michigan. A son, as member of the Legislature, and in other official capacities, had an important part in shaping the history of the state. A later pastor of the church, organized there in 1844, was Rev. Waters Warren of Ludlow, Vt., whose son was E. K. Warren

of Three Oaks, the prominent manufacturer and a leader in the Sunday-school activities of the nation and the world.

A number of the most notable pioneers came to Detroit via Marietta. O., which was a sort of first landing-place for those who pushed westward at the beginning of the nineteenth century and before. Solomon Sibley, born at Sutton, Mass.; Lewis Cass, a native of Exeter, N. H., and several other sons of New England made their route to Michigan in that fashion. Sibley arrived in Detroit in 1797, soon after the British evacuation.

Naturally such sterling pioneers as these became quickly influential in the political development of the territory and state. Sibley was a member of the first legislature of the Northwest Territory in 1799. He was delegate to Congress when Michigan was set off as a territory. Later he was judge of its supreme court. Lewis Cass held numerous offices—city, state and national, and was a candidate in 1848 for President. He negotiated twenty-one treaties with the Indians. He was the foremost Michigan statesman of his day.

Eight of the governors have been New Englanders, as were six United States senators. William Woodbridge, secretary of the territory, beginning in 1815 and governor in 1839, was born in Norwich, Ct.



LEWIS CASS

Born in Exeter, N. H., Oct. 9, 1782

MICHIGAN'S foremost statesman during its formative years.

Names like Howard, Baldwin, Crapo, Farnsworth, Sargent, Boynton, Lothrop, Griswold, Palmer, Chandler, and many others which figure in the earlier or later annals of the state have a familiar New England flavor.

These are but a handful out of a multitude of New England natives who helped in the upbuilding of Detroit and Michigan. New England capital contributed largely to the development of the state's resources. Many streets were named in honor of New England pioneers.

The originator of the state education system, and the first superintendent of public instruction, was Rev. John D. Pierce, New Hampshire born and a graduate of Brown University in Rhode Island. He went to Michigan in 1831 as a home missionary. He held the first religious meetings in the three great counties of Jackson, Calhoun and Eaton. He was the first Protestant clergyman in Western Michigan to solemnize a marriage and to officiate at a funeral. He and his cultivated young bride, who died the next year, traveled in an open ox-cart from Detroit to distant Marshall, often in a drenching rain. After her death Mr. Pierce went on bravely with his work, and when the Constitutional Convention was held in 1835 he seemed to be the fit man to take the position of Superintendent of Public

Instruction. A neighbor of Mr. Pierce, Gen. Isaac E. Crary, born in Colchester, Ct., and educated at Trinity College, Hartford, shared his views respecting the importance of education as a state function and secured for the state trusteeship over important lands in order that sufficient resources might be at hand for supporting the school system. A million acres were set apart for this purpose. Another staunch helper was S. F. Drury, a native of Spencer, Mass. He helped found in 1859 Olivet College, an institution of the distinctively New England type, which has sent into the ministry, law, business, teaching and missionary service a notable group of strong men.

For those days the scheme outlined and subsequently developed by Mr. Pierce was a most progressive and comprehensive one. At its top was the contemplated university, against which some of the religious denominations protested, but the broader program of Mr. Pierce prevailed, to the subsequent benefit of the university, which has become one of the foremost in the land. Its most famous President, Dr. James B. Angell, was born in Scituate, R. I. Indeed, when Wisconsin, ten years later, developed its educational system, it modeled its plan for the university on that of the Michigan constitution. The State Normal School at Ypsilanti, the State Agri-

cultural College at Lansing, the School for the Deaf and Dumb at Flint, and the School for Dependents at Coldwater are other creditable adjuncts of Michigan's excellent public school system. Well says Judge Thomas M. Cooley of the university, from whose excellent handbook on Michigan in the American Commonwealth Series some of these facts about education in Michigan are taken: "No commonwealth in the world makes provision more broad, complete and thorough for the general education of the people."

"New England amended and perfected" has been suggested as a fit characterization of Michigan. It is quite possible that in certain respects it is an improvement on the old. But comparisons aside, all who know the facts would agree with what E. P. Powell writes in the *New England Magazine* for December, 1895:

"The story of the movement of New England into New York, Ohio and Michigan is one of the most marvelous episodes in human history—the story of a few colonies, themselves but little over one hundred years from the seed, multiplying and advancing through forests and over lakes to possess and civilize a continent in less than a century more. Inside half a century, handsome cities displaced swamps and the wilderness; colleges arose in the place of wolves' dens; vast acres of cereals covered the sealike

prairies. It was the power of individual self-government to create self-governed commonwealths. Without Puritan conscience, federalism could never have found the material with which to constitute a nation of states."

NEW ENGLAND AND WISCONSIN

THE Yankee was a pioneer in every part of Wisconsin. He has linked his name with every important industry except that of brewing, and with every section of the State. Though few in numbers, the New England men have been a potent factor in shaping this commonwealth, and however the foreign blood has or may predominate, theirs is the pattern that has been set and must be followed. It has sometimes been a matter of wonder that Wisconsin, so overwhelmingly foreign in its population, should be so distinctively American in all its institutions of government, its educational impulse and its progress. . . . Wisconsin institutions have been dominated by Americans of the Puritan seed from the beginning.

ELLIS B. USHER.

THE sweet home life, the glad old customs of Thanksgiving and Christmas, when all our kith and kin were gathered under the roof-tree, the uproarious patriotism of our Fourth of July, the reverent observance of Washington's birthday; the enthusiastic gathering at the annual banquet of the Sons of New England with its toast and speeches,—"The shot heard round the world," "The sword that flashed at Bunker Hill," the homestead manners and customs, Puritan morals (though we burned no witches, as did our forebears at Salem, we sold, alas! fire-water to the aborigine and doubtless cheated him in trade), Puritan manners and pumpkin pie, the Bible every day of the week, and "boiled dinner" on Mondays, the quilting bees, even the house and barn raisings,—all these were not the exception, but the rule in old Milwaukee. And so, though times may change, though other influences may prevail, there is ever among us a loving remembrance of the vim and energy of the clear-headed, hard-handed, indomitable men, the patience and devotion of those hopeful, prayerful women, whose influence builded even better than it knew the foundations of this fairest city of the lakes—Milwaukee.

CHARLES KING.

CHAPTER VI

NEW ENGLAND AND WISCONSIN

Of those who pass up and down the beautiful thoroughfare in Beloit, Wis., known as College Street, probably not one in fifty realizes that the naming of it was a great act of faith. Who but New Englanders would have designated a street by this ambitious title years before anything in brick or mortar appeared to justify the appellation? This was not a rash thing to do, however, from the point of view of a dozen men who, in October, 1836, in the village of Colebrook, N. H., formed the New England Emigrating Company. Dr. Horace White, whose son in due time became the editor of the *New York Evening Post,* was sent to Wisconsin, which then had a population of less than 30,000, as the prospecting agent of the company, for which six or seven thousand dollars had been subscribed.

In due time a number of families from Colebrook, Bedford and other New Hampshire towns followed him on the long journey to the shores of Rock River. Delicate women were exposed to great hardships on the journey. Some of them carried babes in their

arms. Food at times was lacking, but like true descendants of the Pilgrims they bore bravely their hardships and found compensation in the new homes which they established on the plateau at the junction of Rock River and Turtle Creek.

In 1844 and 1845 several gatherings in which Stephen Peet, a Yale graduate, was a prominent figure, were held in Beloit to discuss the feasibility of founding a college. The newcomers had little money, but an abundance of New England pluck. They believed in the higher education and knew that a Christian college was an essential. The first stones in the foundation of what became Middle College were laid in 1845. In 1846 a charter was obtained from the territorial legislature for a school of learning and, on Nov. 4, 1847, five young men who had been attending the so-called "seminary" formed themselves into a college class. Since then Beloit has moved forward to a position of prestige among western colleges. Not many institutions, East or West, have been blessed with men of such intellectual and spiritual power as those who for a long period of years gave luster to the teaching staff—Aaron L. Chapin, Joseph Emerson, Jackson J. Bushnell, J. J. Blaisdell and William Porter. President Chapin, whose birthplace was Hartford, Ct., ranks with the great college presidents of America.

In his active presidency, lasting thirty-six years, he built up the college, beginning with the foundations themselves. He also exercised a powerful influence upon the public men and policies of the state.

Further up the state on a sightly hilltop is an-

SAMPLE MIGRATIONS FROM NEW ENGLAND TO WISCONSIN

THE arrows indicate the impact of New Englanders upon different communities. To Beloit went colonists from Colebrook and Bedford, N. H. The lines connecting Pittsfield, N. H., and Ripon, Greenfield, Mass., and Madison, Danville, Vt., and Janesville, Chatham, Mass., and Racine, indicate the influence of individual settlers.

other college of the New England type. The village of Ripon, whose name it bears, was founded in 1849. Most of its early settlers were New Yorkers, but the town had its beginnings in a Fourierite settlement down in the valley of Ceresco, the leading

spirit in which was Warren Chase, born at Pittsfield, N. H., and then only thirty-one years old. The man who did most to give the college in those early days a real collegiate standing was Pres. William E. Merriman, who took the helm in 1863. He was born in Hinsdale, Mass., and was a graduate of Williams College. He was a leader in the educational and religious life of the state. With him should be associated Dr. E. H. Merrell and Mrs. Clarissa Tucker Tracy, two strong builders of the college, one giving the institution over thirty years of service and the other over thirty-five years during the most trying period of its history. Though not born in New England, the former came of Connecticut, and the latter of Vermont, stock, and each was inspired by New England ideals and helped to make the college illustrative of real New England manhood.

To New England is due in no small degree the forces that have made Milwaukee-Downer College, located in Milwaukee, what it is today, the leading institution of the Northwest for the training of young women for their varied work in the world. It is the result of a union in 1895 of two small colleges: Milwaukee, chartered in 1851, and Downer at Fox Lake in 1855. Mrs. Lucy A. Parsons, the founder of Milwaukee, was the wife of a Congrega-

tional minister of New England antecedents. She was succeeded by Miss Mortimer, for thirteen years principal, whose close friend and adviser was Miss Catherine E. Beecher, the noted New England teacher and advocate of colleges for young women. Miss Beecher furnished for Milwaukee no small amount of material and moral aid.

Judge Jason Downer, by birth a Vermonter, a graduate of Dartmouth and a genuine New Englander, was for many years a trustee of the institution at Fox Lake and contributed largely for its support and for the erection of a building to be used for chapel, class rooms and library purposes. At his death he left a legacy of over sixty thousand dollars for its endowment, in view of which the college took his name. Miss Ellen C. Sabin, M. A., LL. D., of New England parentage, became President, first of Downer for four years, and since 1895 of Milwaukee-Downer, now located on a beautiful new campus of forty acres near the north limits of the city, with new buildings and endowment estimated at $1,327,000. Over five hundred students are within its walls today. And so Milwaukee-Downer can be considered a New England product.

A woman whose memory Wisconsin and the whole country honors was Frances E. Willard, the magnetic and valiant temperance crusader, whose bril-

liant work on the platform and whose statesmanlike direction of the Woman's Christian Temperance Union had a powerful influence in her own day and subsequently in changing the attitude of the entire nation toward the legalized sale of liquor. Miss Willard was a direct descendant of Major Simon Willard, one of the founders of Concord, Mass., and also of Rev. Samuel Willard of the Old South Church, Boston, who opposed the hanging of the witches, and of Solomon Willard of Quincy, who was the architect of Bunker Hill monument. When six years old Miss Willard came with her parents to settle near Janesville, where the family resided for twelve years on a farm. In Wisconsin Miss Willard first attended school and after a year in Milwaukee Female College she began to teach. In after years she came to Madison and organized the Wisconsin W. C. T. U., the first step toward the powerful national organization of that name.

New England also had not a little to do in the founding of Northland College, at Ashland, in the midst of a territory over one hundred miles each way that is devoid of any other higher institution of learning. It is gathering to itself a constituency, not a few being of foreign parentage.

It was, however, in the southern section of Wisconsin that New England made its influence chiefly

felt. Chatham, Mass., furnished the first pioneer in Racine County, which within sixteen years contained colonists from every New England state except Rhode Island. Among other places which up to the present time reveal the touch of New England upon their life are Janesville, Whitewater, Lancaster, Sparta, Racine, Kenosha and Sheboygan.

In the early days the Beloit pioneers assisted financially their Congregational neighbors on the north at Madison to get a foothold in the city whose university has now become one of the most famous in the land. But the First Church in Madison long ago emerged into a position of independence and a leadership in the state. Its chief organizer, David Brigham, came to Madison from Greenfield, Mass., bringing with him a creed which had been in use in Fitchburg, Mass., where he had resided for a time. The first pastor, Rev. S. E. Miner, was born in Halifax, Vt., and his successor, Rev. Charles Lord, in Williamsburg, Mass., graduated from Amherst in 1838 and Andover in 1842. To him is said to belong the credit of having first suggested that the state university be located in beautiful Madison. He also indicated the very spot where the institution should stand.

In all, seven pastors of the First Church have hailed from New England, as did Gen. David Atwood

of Madison, long editor of the *Wisconsin State Journal,* whose early home was Bedford, N. H. Especially noteworthy was the twenty-five years pastorate of Dr. Charles H. Richards, a graduate of Yale and Andover. Dr. James D. Butler, a Middlebury graduate, was one of Madison's most learned citizens. Rev. H. A. Miner, a graduate of Williams College and of Bangor Theological Seminary, came to Wisconsin in 1857. For over sixty years he has exercised a strong influence in college and church circles. His accomplished wife, born in Ware, Mass., was a leader in temperance and missionary activities.

Milwaukee is popularly regarded by the country at large as a German city, yet in fifty-five years, Milwaukee had had but three German mayors, and fourteen or fifteen mayors of New England ancestry. Its first physician came from Vermont, the first justice of the peace from Maine. A Massachusetts man stocked the first bookstore. The pioneers who bought land, held and developed it—such men as Bowman, Hanley, Wells, Weeks, Brown, Merrill, Tweedy, Upham, Holton, Kirby, Downer and a score of others all came from New England.

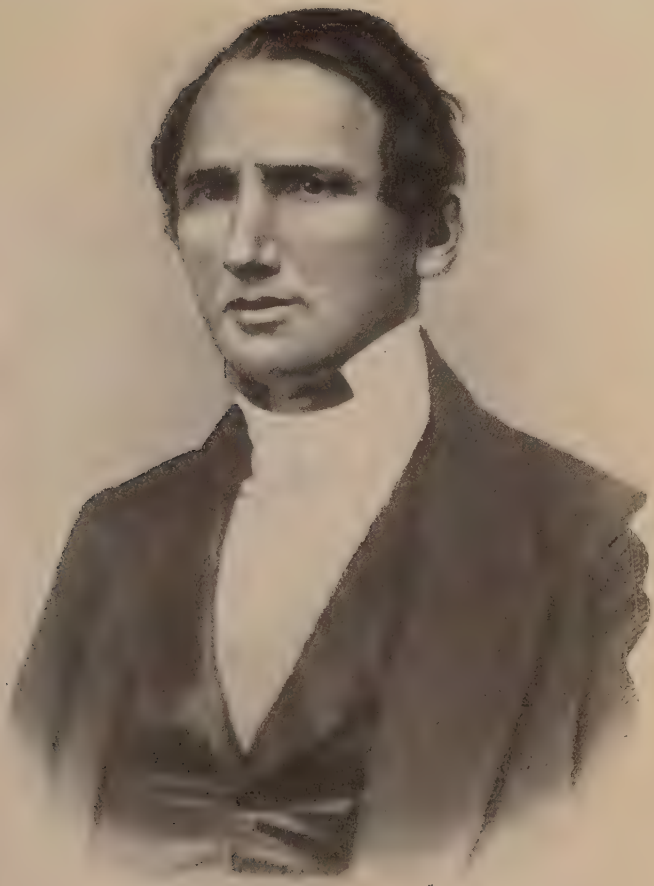
Writing on Milwaukee in the *New England Magazine* in 1892 Capt. Charles King pays this quaint and glowing tribute to New England:

"The early days of fair Milwaukee, the alert, vigorous, pushing, conquering days, were those when the blood and brain of the New England states led in our councils and ruled in our debates. Before she was fairly incorporated as a city the free school bell was clanging in every Milwaukee ward. New England masters strode the little rostrums. New England customs held in every class. New England songs began the exercises of every day. The first tune we urchins learned to pipe in the old First Ward was 'The Old Granite State.' The first chorus taught us when the High School opened in the fall of '57 was 'The Old House at Home where My Forefathers Dwelt.' Our pedagogues had draughted their principles from Plymouth, their patriotism from Faneuil Hall. Some of them were reared within the shadow of the Old South Church. 'Spare the rod and spoil the child' may have been bred in the bones of their sinewy right hands, but practically they spared few children, they spoiled many a rod. 'Massachusetts votes as she fought,' said an orator, when the fifteenth amendment was up for discussion, and she did both with vim peculiarly her own; New England masters taught as they spanked—with a thoroughness I can feel to this day."

From Milwaukee northward the German element in the state is conspicuous and today descendants of other racial stocks outnumber those inhabitants who are of New England lineage. But here again before and since Wisconsin was admitted to statehood, New England people have been in the lead

in both church and state. Out of a score of governors, four were born in Connecticut. Another was of Connecticut parentage. One was born in Massachusetts. Another was of Massachusetts stock. Of a dozen United States senators, seven were either natives of New England or children of natives. The New England school system helped to shape the educational life of Wisconsin. As a local historian says, "From the beginning of Wisconsin's history as a state, its institutions have been dominated by Americans of the Puritan seed." Leading merchants and manufacturers, the men who developed the lumber industry and extended and managed the railroads, the judges, lawyers and the educators, have been to a large degree men of New England origin.

The Constitution of Wisconsin was framed in 1847 by a body of sixty-nine men, twenty-four of whom were born in New England and twenty-five in New York. Several of the latter no doubt were trained by New England parents. The document itself bears unmistakable evidence of New England ideas, especially the part relating to the founding of the university. Six out of eight presidents have been New England trained men, two of them, Dr. Paul H. Chadbourne and Dr. John Bascom, having been requisitioned from Williams College in Massachu-



STEPHEN PEET

Born at Sandgate, Vt. in 1797

WHAT he did in Wisconsin gave character to the state for all time. The influence of no other pioneer exceeded his.

setts. Such men of devotion and insight as John Lewis, S. W. Eaton, J. L. Pickard, Jeremiah Porter, W. D. Love, H. P. Higley, Arthur Little, G. H. Ide and Judson Titsworth have deeply engraved the New England character and spirit upon the developing life of Wisconsin through more than two generations.

In proportion to the actual New England element in Wisconsin's population, the standing and influence of her representatives in the professions, in journalism, in business and politics is noticeable.

This is also true of the spiritual leadership of the state. During the pioneer period which ended about 1850, one of the leading religious bodies known as the Presbyterian and Congregational Convention reported that of its 56 ministers, 33 had been born in New England. During the next ten years, 101 more came into the state, 41 of whom were New England born and educated. It was these men in the pulpits during a part or the whole of this pioneer and formative period of Wisconsin's history who gave direction and momentum to the religious life of their communities. Their teachings, example and influence not only conduced to growth in membership and the starting of other organizations, but had their due effect upon the stability and welfare of the whole state.

These churches of Pilgrim seed-sowing led in the founding of four colleges, whose equipment and endowment in January, 1914, totalled $3,731,067. A larger proportion of students now in the State University report themselves either as members of the Congregational churches or as preferring that denomination to others, than come from any other single religious body. The students reporting themselves as Congregationalists number more than a thousand. As the Congregational churches from which they come represent the New England tradition, this circumstance corroborates evidence at hand from many sources that wherever you find the Pilgrim strain you find with it an appreciation of the higher education.

One conspicuous pioneer among other valiant leaders deserves to be singled out as having in his person and through his indefatigable labors helped to impregnate Wisconsin with the New England spirit. His name is Stephen Peet. He was born in Sandgate, Vt., in 1797, was educated at Yale and, after being a pastor in Ohio for seven years, went to Wisconsin at the age of forty. Two years in the pastorate at Green Bay and two years more at Milwaukee were followed by his appointment in June, 1841, as agent of the American Home Missionary Society for Wisconsin. In seven years under his

supervision the number of churches in the Congregational and Presbyterian Convention, which he helped to start, increased from nine to seventy. He traveled on horseback hundreds of miles and located his new enterprises with the strategy of a Christian statesman. He was instrumental in bringing together ministers and laymen from Wisconsin, Illinois and Ohio to found Beloit College for young men in Wisconsin and Rockford Seminary for young women in Illinois. To the building up of these institutions he devoted the last twelve years of his life, and had a leading part also in the founding of Chicago Theological Seminary. He died at the comparatively early age of fifty-five. His grave in Beloit Cemetery is one of the Pilgrim shrines in America. There rests the body of one of the noblest representatives of the Pilgrim ideals. Stephen Peet joined to the vision of a seer those practical qualities, that unflinching determination and tireless industry which make any man a power in his own day and a blessing to posterity.

NEW ENGLAND AND ILLINOIS

WITH untiring effort, the New England missionaries and their friends fostered, cherished, promoted the interest in free public schools until they were well established. They first suggested careful and efficient supervision of schools; they felt the need of special education for teachers, and from their ranks came the man who first gave tangible shape to the desire for industrial education. . . . The New Englanders in Illinois stood for order, thrift, economy and enterprise. They encouraged the formation and expression of public opinion. They looked with intelligence beyond their own communities to the welfare of state and nation. They valued personal integrity above all things. To foster this, churches with all their allied organizations were multiplied east and west, north and south. But integrity must be informed, broadened, and so there must be education, colleges for leaders, common schools and industrial education for all the people. Who may say that these influences of the past have not already conditioned the present Illinois whose true greatness is measured alone by the enlightened integrity of her people?

CARRIE PRUDENCE KOFOID.

CHAPTER VII

NEW ENGLAND AND ILLINOIS

When we undertake to assay the New England element in the people, homes and institutions of Illinois, we are again confronted in many a town and city with innumerable signs of the early occupation and later development of this empire state of the West by the people of New England strain. The French Catholics were first on the ground. Scotch-Irish were not long behind them, as well as Baptists and Methodists who came from Kentucky and Tennessee. Nevertheless, from Collinsville in the extreme southwest corner of Illinois, settled in 1817 by four brothers bearing the name of Collins who hailed from Litchfield, Ct., up through Alton and Springfield in the central section and over a wide strip stretching across the northern part of the state from Chicago on Lake Michigan to Rock Island on the Mississippi River, we find many tokens of New England initiative and enterprise. They are so evident in the fourteen northern counties that for nearly a century they have not only duplicated within their own borders the character and features

of New England towns but have given a certain unmistakable tone to the whole state of Illinois. They impregnated the section with the New England spirit, built the mills, stores and banks, the schoolhouses and churches; they laid out the attractive parks and made the good roads. They developed Illinois' magnificent farms, established the philanthropies, and in other ways planned for the industrial, intellectual and moral development of Illinois. In the Civil War, Illinois contributed 258,217 soldiers to the maintenance of the Union, one-fourth of whom went forth from Congregational churches founded by men of the New England stock.

Five separate New England colonies located in Henry County, establishing themselves respectively in Andover, Wethersfield, Geneseo, Morristown and La Grange. John M. Ellis, born in Keene, N. H., July, 1793, who went from Andover Seminary in Massachusetts to Kaskaskia, estimated in 1828 that in Fulton County above the Illinois River half the residents were from New England.

Princeton was the objective of the "Hampshire Colony," organized on a distinctively missionary basis at Northampton, Mass., in 1831, and consisting of eighteen persons drawn from half a dozen towns in the vicinity. From Albany they traveled by canal boat to Buffalo with Cotton Mather of Hadley as

captain. He had to explain to the other passengers that the religious services on board were due to the presence of this company of missionaries. Metamora was settled by a company from Gilmanton, N. H.

SAMPLE MIGRATIONS FROM NEW ENGLAND TO ILLINOIS

THE most famous was that of the Yale Band that went from New Haven to Jacksonville in 1829. The other lines indicate how the respective communities East and West are interrelated.

Pittsfield is connected with Pittsfield, Mass., as Kewanee is with Wethersfield, Ct., and Stonington with Stonington, Ct. Quincy, the county seat of Adams County, has direct affiliations with New

England. Old Guilford, Ct., helped to give character to Mendon by contributing eighteen members to the church organized there in 1833, on whose cornerstone is the inscription, "The First Congregational church to be organized in Illinois." The founder, Col. John Chittenden, was a man of such force of character that up to the present time "Founder's Day" is still observed annually on Feb. 20. The church with the parish nine miles wide is one of the strongest of country and village churches in the West. Many of its leading citizens are descendants of the original settlers, among them being the Bentons, Bradleys, Fowlers, Dudleys, Baldwins and Frisbies. Hillsboro, Ill., owes much to John Tillson and his wife, one born in Halifax, Mass., and the other in Kingston, Mass. In the early thirties he was one of the State Fund Commissioners who had to do with the building of the railroads. He was a founder of Hillsboro Academy and a trustee of Illinois College.

In 1834, Dr. Jeremiah Hall Lyford, a young physician from Dartmouth College, and his bride, Mary Ann Lyford of Canterbury, N. H., settled in Ravenna, O. In two years, hearing of land grants in Illinois, they traveled to Port Byron. This community was fast settled by New Englanders. Nathaniel Belcher, George S. Moore, the Dodges,

all from Vermont, George Holmes, his wife and seven daughters of Lunenburg, Vt., came by lake steamers to Chicago and drove across the state to Port Byron in 1844. Nathaniel Dorrance, F. S. Yates, Warren Wilcox, the Durfees, are all names of New Englanders whose enterprise and thrift built flourishing churches and endowed the Port Byron Academy under the leadership of Rev. Almer Harper and his son, Prof. E. T. Harper.

The state of Maine contributed a colony of its sterling citizens to the founding of Rockton in Winnebago County in the beautiful Rock River Valley. The group led by Ira Hersey went forth in 1837, taking a rather circuitous route via Philadelphia, Pittsburg and Cincinnati.

Of course, Chicago teems with influential men and women whose ancestry runs straight back to New England. Mrs. Mathews says in her "Expansion of New England": "Chicago was from the beginning a favorite goal for New Englanders, and its largest banking and mercantile houses are the work of Connecticut and Massachusetts men like Marshall Field. The first president of the First National Bank was born in Norfolk, Ct., but had spent his boyhood in New York. The early directors came from the following towns: Hanson, Danvers and Groton, Mass.; Sharon, Ct.; Winchester, Gilsum and

Newport, N. H.; Rutland and Swanton Falls, Vt.; Machias, Me."

Jeremiah Porter, a Williams graduate, born in Hadley, Mass., in 1804, started immediately after his ordination to the ministry in 1831 as a missionary to the military port at Sault Sainte Marie. When Major Fowle was sent with troops to build a pier and cut the sandbar at Fort Dearborn, now the city of Chicago, he asked Mr. Porter to go with him. The young minister preached his first sermon in the carpenter's shop of the fort in 1833 and three months later organized the first church of Chicago, many of whose members had been born in New England. Their house of worship, dedicated the following January, when the mercury was 29 degrees below zero, cost $600. This beloved pioneer, who reached the venerable age of 90, lived to greet the Columbian Exposition. "To no other man in the world," writes J. B. Clark, "could that event, with its brilliant throngs and its marvelous products of human achievement, have had the same personal interest as to Dr. Porter. From the White City of 1892 to rude Fort Dearborn and its carpenter shop—what a retrospect for the memory of one man! . . . Few men have personally witnessed so much fruit from so humble a seed, and fewer still have had a more honorable part in so rich a harvest."

MARSHALL FIELD

Born in Conway, Mass., Aug. 18, 1835

WHOSE industry, integrity and enterprise made him the leading merchant of Chicago, and one of its most generous and public-spirited citizens.

Mrs. Porter opened in the loft of a log store the first school for young women in Chicago.

Prominent among the Chicago pioneers loomed in stature "Long John" Wentworth, who was six feet, seven, in his stockings, and weighed in his prime over three hundred pounds. In point of energy, versatility and power to bring things to pass, he also overtopped most of his contemporaries, though when he reached Chicago, Oct. 25, 1836, at the age of twenty-one, he was barefoot and carried his shoes on a stick over his shoulder and his other baggage in a blue and white bandanna handkerchief. The town of Sandwich in New Hampshire was his birthplace and he came of forebears prominent in the Revolutionary Army and the Continental Congress. He graduated from Dartmouth at the age of twenty-one, only a few months before he reached Chicago. In its subsequent development he had a most influential part. He was editor and proprietor of the *Weekly Democrat* for a score of years, a member of Congress at the age of twenty-eight and served twelve years in the lower House. He was twice mayor, and it fell to him to present Albert Edward, Prince of Wales, when he visited Chicago more than half a century ago. This was his introduction to the crowd standing around the balcony of the Richmond House: "Boys, this is the Prince of Wales.

He has come here to see the city and I am going to show him around. Prince, these are the boys!"

Of the many strong churches in Chicago today, a number owe much to New England influences at their beginning and subsequently, but there is only one church that bears the name New England. That is on the North Side, where it has stood for nearly seventy years. Tangible evidences of its connection with the Pilgrim tradition are found in the three memorial stones to be seen over the front portal of the edifice. They were obtained and presented to the church by Hon. Eliphalet W. Blatchford. One came from Scrooby Manor in England, another from Delfshaven in Holland and the third was chipped off Plymouth Rock. The great fire of 1871, which gutted the edifice, left the walls and arches blackened, but did not seriously affect these memorial stones. Another of the notable adornments of the interior is the baptismal font once used in the old church at Scrooby in the North of England and brought to Chicago by Hon. William H. Bradley in 1881. The roughness of the voyage somewhat impaired its symmetry, but in due time it was restored, fitted with a new base and cover and placed where it now stands.

It goes without saying that such unusual material possessions, so definitely connected with the Pilgrim Fathers, are paralleled in the human material of

which New England Church is composed. When organized in 1853, all of the twenty-one original members were of New England origin and nearly all of New England nativity. Portland, Boston, Hartford, Worcester, Providence and a number of smaller cities and towns were represented by the time the church had grown to be two hundred strong. The church from the start has stood for the noblest things in civic and national life. It was the mother of the Chicago City Missionary Society, the New West Education Commission and the Woman's Board of Missions of the Interior. It has put its strong support behind the hospitals and charities of the city, given liberally to educational projects like the Theological Seminary and the Hammond Library. Its members have been influential in molding the policy of the Newberry and the John Crerar libraries. Indeed, institutions as far away as Robert College in Constantinople and the Protestant Syrian College in Beirut are linked with New England Church. Of its prominent families, the Carpenters hailed from Connecticut, the Bradleys from the Lake Champlain district, the Greens from Worcester, the Clarks from Vermont, the Dickinsons from Hinsdale, the Halls from Northampton, Mass.

As an illustration of the Yankee breed that impregnated so considerably the life of Illinois, the

career of the Collinses may be cited. These four brothers in 1817 emigrated from Litchfield, Ct., settling in Madison County in the extreme southeast of the state, only eleven miles from St. Louis. In that hill town in the Nutmeg State these Collins boys had been trained under the famous Dr. Lyman Beecher, pastor of the Litchfield Church, the father of Henry W. Beecher. The Collinses were men of grit and enterprise and speedily built a tanyard, a grist mill, a lumber mill and opened a distillery and a store. Soon they learned of Dr. Beecher's celebrated temperance sermons and so great was his influence upon them, even at a distance, that they scrapped their distillery, and a little later, when they built a steamboat to navigate the Illinois River, they named it *Cold Water*. It had an enviable distinction in those days, in that the absence of a bar differentiated it noticeably from all its competitors on the river. Indeed, on its first trip to St. Louis the unpopularity of its name induced a mob to prevent the boat from making a landing. When the town of Collins was laid out, the lots were sold with the proviso that no intoxicating liquors should be made or sold on the premises.

Knox College at Galesburg, founded in 1837, was a New England college once removed. The founder, Rev. George W. Gale, was born in Whitestown,

Dutchess County, New York, but his parents came from Stamford, Ct. Both Knox College and Wheaton College owe much to the beneficence of a Connecticut Valley man, J. Payson Williston of Northampton, Mass. But for his generosity both of these colleges might have died in the struggling early years.

Illinois College at Jacksonville is a monument to the Yale Band, a group of young men who in their seminary days caught the vision of an institution that should in time become to Illinois what their own New England colleges were to them. Their compact is another of the historic documents relating to New England migrations westward. It reads:

Believing in the entire alienation of the natural heart from God, in the necessity of the influences of the Holy Spirit for its renovation, and that these influences are not to be expected without the use of means; deeply impressed, also, with the destitute condition of the Western section of our country and the urgent claims of its inhabitants upon the benevolent at the East, and in view of the fearful crisis evidently approaching, and which we believe can only be averted by speedy and energetic measures on the part of the friends of religion and literature in the older States; and, believing that evangelical religion and education must go hand in hand to the successful accomplishment of this desirable object—we, the undersigned, hereby express our readiness to

go to the State of Illinois for the purpose of establishing a seminary of learning, such as shall be best adapted to the exigencies of that country, a part of us to engage in instruction in the Seminary, the others to occupy, as preachers, important stations in the surrounding country, provided the undertaking be deemed practicable and the location approved; and provided, also, the providence of God permit us to engage in it.

Signed—Theron Baldwin,
John F. Brooks,
Mason Grosvenor,
Elisha Jenney,
William Kirby,
Julian M. Sturtevant,
Asa Turner.

Theological Department, Yale College, Feb. 21, 1829.

At a salary of $400 apiece these Yale students went West in 1829, to found churches and the college which became a beacon light in Southern Illinois. In due time through its faculty, students and alumni it exercised a mighty influence in the field of patriotism, education and religion. Its first president, Dr. Edward Beecher, born in New England, is commemorated today in the building that bears his name, which is the oldest college building in the state, dating back to 1829. Richard Yates, the war governor in the sixties, was the first graduate of Illinois College (class of 1835). President Beecher

helped Elijah P. Lovejoy guard his press in the warehouse in Alton when it was attacked by pro-slavery advocates. The college did a thriving business just before the war as a station on the Underground Railway. So pronounced were its anti-slavery sentiments that a pro-slavery man like the father of William H. Herndon, Lincoln's law partner, took his son out of the college before his course was completed, but not soon enough to prevent him from becoming an outspoken abolitionist. The place was from the start so consecrated to religion and education that it came to be familiarly remarked in that region, "If you see them building anything in Jacksonville, you may know it is either a church or a schoolhouse."

Prof. J. B. Turner of Illinois College, a native of Templeton, Mass., and a brother of Father Asa Turner, one of Iowa's pioneer saints, by his popular lectures on agriculture and horticulture created a sentiment that led to the building and endowment of the State University at Champaign.

The Monticello Female Seminary at Godfrey, four miles from Alton, owed its inception to a native of Chatham, Mass., Benjamin Godfrey. Rockford College for Women was begun in 1851, as a seminary, by New England people.

New England furnished to Illinois during the

earlier decades of the nineteenth century scores of ministers who became the driving force in the development not of a narrow ecclesiasticism or a sectarian propaganda, but of the higher life of the state, which in turn reacted favorably upon its material expansion in all directions. Among the names of New England men that shine in the annals of Illinois are David Tenney, Stephen Bliss, Aratus Kent, J. M. Peck, one of the most indefatigable workers in behalf of temperance the state ever knew, John Tillson, John M. Ellis, ordained in the Old South Church, Boston, who picked out the site for Illinois College, Julian M. Sturtevant, Theron Baldwin, who became Secretary of the Society for the Promotion of Collegiate and Theological Education at the West, Flavel Bascom, Nathaniel Clark, Lucien Farnham, E. P. Lovejoy. Dr. Sturtevant, born at Warren, Ct., was for fifty-six years connected with Illinois College, first as the only teacher and later as president. A man of exceptional abilities and great consecration, he put the best that was in him into the institution and the state which he loved.

The abolition sentiment was strong in all these men but stronger in none than in the two Lovejoy brothers, both born in Albion, Me. Elijah P., as an editor first in St. Louis and then in Alton, Ill., where he was shot by a pro-slavery mob in 1837,

disseminated widely his outspoken views in favor of freedom for the slave. His younger brother, Owen, who witnessed his cruel death, devoted himself to the same crusade, first as pastor at Princeton, Ill., and then as a public lecturer and member of Congress.

The work of the pioneers in the earlier part of the last century was taken up in the middle and later decades by other strong men, many of whom were the offspring of New England towns or educational institutions. Their regard for a trained ministry led in 1854 to the founding of Chicago Theological Seminary, one of the oldest and still one of the most useful of the "schools of the prophets" in the entire West.

Surveying the five great states carved out of the Northwest Territory—Ohio, Indiana, Illinois, Wisconsin and Michigan—which constitute today the heart of the Middle West, one who takes pains to investigate must be convinced that New England, by pouring forth, decade after decade, many of its choicest sons and daughters, gave a character to the Middle West that has helped powerfully in determining the prosperity, happiness, intelligence and moral earnestness of its people. As George William Curtis said in an address in 1876 before the New England Society of New York: "The *Mayflower*, sir,

brought seed, not a harvest. In a century and a half the religious restrictions of the Puritans had grown into absolute religious liberty, and in two centuries it had burst beyond the limits of New England, and John Carver of the *Mayflower* had ripened into Abraham Lincoln of the Illinois prairie."

NEW ENGLAND AND MINNESOTA

IN these new western lands Americans achieved a boldness of conception of the country's destiny and democracy. The ideal of the west was its emphasis upon the worth and the possibilities of the common man, its belief in the right of every man to rise to the full measure of his own nature, under conditions of social nobility. Western democracy was no theorist's dream. It came, stark and strong and full of life, from the American forest.

"Rise of the New West,"
By F. J. TURNER.

CHAPTER VIII

NEW ENGLAND AND MINNESOTA

The state in which the mighty Mississippi takes its rise, the largest state in the entire Mississippi Valley, greater by nearly one-fourth than the six New England states taken together, the state in which Longfellow located the wanderings of that fascinating youth named Hiawatha, the state out of whose original western half Dakota Territory was partly carved, the state associated today with great flour mills and grain elevators, drew its present population, like many a western commonwealth, from various quarters of the globe. It is pre-eminently the home of Americanized Swedes and other Scandinavians, who have furnished more than one occupant of the governor's chair and the major fraction of their stable and productive citizens to scores of communities.

But New England stock, always recognizable because of persistent outstanding traits, confronts one, if not everywhere, in the cities and in many towns. New Englanders did not lag behind when the achievement of statehood in 1858 turned the stream of emigrants Minnesotaward. In fact nearly a century be-

fore that, in 1766-1767, when the red man's wigwam was the only sign of human life on river bank and lake shore, a Connecticut Yankee, with the characteristic name of Jonathan Carver, born at Canterbury in 1732, who had acquitted himself honorably in the French and Indian Wars, started from Boston and made his journey by the Great Lakes to Mackinaw. He reached the falls of St. Anthony, Nov. 17, 1766, and wrote from there, "A more pleasing and picturesque view, I believe, cannot be found throughout the universe." He spent a winter near the present site of New Ulm in Carver County, and put on record his judgment of the region. "It is a country which promises in some future period to be an inexhaustible source of riches to that people who shall be so fortunate as to possess it."

The first Protestant missionary within the area of Minnesota was Rev. William T. Boutwell, born in Lyndeborough, N. H. In 1832, in company with Henry R. Schoolcraft, the ethnologist, he explored the region around Lake Itasca, the source of the Mississippi. Boutwell graduated from Dartmouth in 1828 and from Andover Theological Seminary in 1831. A classmate of his both at Dartmouth and at Andover, Rev. Sherman Hall, born in Vermont, shared with him for years the responsibility of the American Board Mission to the Ojibway or Chippewa Indians.

In 1834 two other Connecticut Yankees, Samuel William Pond and his brother Gideon Hollister Pond, born in New Preston, Ct., entered into missionary work in behalf of the Dakota or Sioux Indians in southern and western Minnesota, then one of the

SAMPLE MIGRATIONS FROM NEW ENGLAND TO MINNESOTA

THE most distinctive migration of a corporate character was that of a colony from Campton, N. H., which settled in Zumbrota. The two New Englanders who had most to do with Carleton College at Northfield came respectively from Hanover, N. H., and Brownington, Vt. The other lines represent the impact on other Minnesota communities of New England pioneers.

largest and most warlike tribes on the continent. Their missions at first were at Lake Calhoun and Lac qui Parle. After many years of self-denying and

sometimes discouraging work, yet not without tangible fruit, they became pastors of churches composed of white people. They had sufficient linguistic ability to adapt Roman letters to the Dakota language, so that what is called the "Pond alphabet" has been in use ever since. They also prepared a spelling book and a grammar.

It was not until the fifties, as the era of statehood approached, that the touch of New England upon the white population in Minnesota became pronounced. In the first territorial legislature, two of the twenty-four members were from Maine, three from Vermont, one from New Hampshire, two from Connecticut, or one-third of the entire body. Without disparaging the influence that the other two-thirds—many of whom were doubtless of New England stock—had upon the legislation of that year, it may fairly be asserted that the New England spirit animated what was said in one of the reports on education put forth by a committee of this same territorial legislature. "Virtue and intelligence," it declares, "are the only pillars on which republican governments can safely rest." "Man should be educated for eternity." "Morality and religion should be regarded as the most essential elements of education." "The sublime truths and precepts of Christianity should be impressed, urged and clearly explained." "Bigotry,

fanaticism and narrow-minded sectarian prejudice should be forever excluded from every temple of knowledge."

The New England element already on the ground was reinforced in the autumn of 1850 by the coming of Rev. Richard Hall and Rev. Charles Seccombe, Dartmouth graduates of the Class of 1847. Hall was a native of New Ipswich, N. H. He went first to Point Douglas, and subsequently became superintendent for the American Home Missionary Society for the whole state of Minnesota. His interest in the practical application of Christianity to social conditions was shown by his official relation to the Society of Charities in St. Paul. Seccombe, born in Salem, Mass., established in 1851 the first Congregational church in Minnesota at St. Anthony Falls, now the east part of Minneapolis, and was its pastor until 1866. He was one of the founders of Carleton College. In his later years he removed to South Dakota, where he became one of the founders of Yankton College. During his long sojourn in Minnesota he fairly earned the name of "Father" Seccombe. He represented the best things in the Puritan tradition. He had a powerful influence during the days of the Civil War in bringing the forces of religion and education into the struggle on the right side.

Still another vital personality in Minnesota of New

England origin was Rev. Charles Shedd, born in Rindge, N. H., Oct. 21, 1802. After his graduation from Dartmouth College in 1826 he was a pedagogue from 1826 to 1841, being principal first of Kimball Union Academy at Meriden, N. H., and later of the academy at New Ipswich, N. H. Then he became pastor of the Congregational church at Campton, N. H., and left there with others in 1857 for Zumbrota, where he organized a Congregational church, the forerunner of others in southern Minnesota with whose beginnings he was identified. He came to be called "Father" Shedd as a tribute both to his saintly character and his wise leadership. Mr. Shedd's wife was of the same heroic mold. Her native place was Cornish, N. H., and she was associated with her husband for many years in his educational work in New Hampshire, being a competent teacher of the languages and mathematics.

In the large group of colleges in the Middle West and beyond the Rockies which owe their birth to New England zeal for things of the mind and spirit, Carleton at Northfield, Minn., has a foremost place. It crystallizes in its substantial and extensive plan the yearning and the self-sacrifice of a great many men and women who for years, as Minnesota developed, had been cherishing the vision of a college of the New England type. In the late sixties it came

into being, not splendidly equipped as it is today, with buildings and a strong teaching staff, but, like nearly all the American colleges at their start, as an institution possessing only one or two edifices around which, however, soon gathered the hopes and expectations of its devoted friends. Its establishment coincided with the new era in the life of the state, which to a considerable extent in the early seventies had emerged from the older primitive conditions.

Already in various parts of the state had settled numerous graduates of Dartmouth, Amherst, Yale, and other New England institutions, and nearly every one was eager for a college that should duplicate as far as possible his own Alma Mater. It was fitting therefore that its first president should be a New England man. Dr. James Woodward Strong was born in Brownington, Vt., Sept. 29, 1833, and had been fitted for his important new work by his experience in business and as a school teacher and telegraph operator, and during five years as the Congregational pastor in Faribault, Minn. He it was who carried cheerfully and with notable success the burden of the institution's development, not only through its earliest and most critical years, but on to the time when it had established itself firmly in the confidence of the state and the nation. Not only its first president but its very name came from New England.

William Carleton, of Boston, Mass., was the head of a large establishment employing hundreds of men devoted to the manufacture of lamps and brass utensils. President Strong succeeded in interesting him in the newly founded college at Northfield. Mr. Carleton in April, 1871, gave fifty thousand dollars, which for those days was equal to a gift of many times that size today. It was said to be the largest sum which up to that time had ever been bestowed upon a western institution of learning. Citizens of Northfield could hardly believe the good tidings when they heard it. Indeed a handbill had to be issued and scattered broadside, calling citizens together by saying, "$50,000 for Northfield College! Come out tonight and hear the story!" Mr. Carleton's bookkeeper, who subsequently became his second wife, Miss Susan Willis, born in Shutesbury, Mass., a descendant from one of the earliest Massachusetts colonists, also became a generous benefactor of Carleton and her name is perpetuated in Willis Hall.

Mr. Carleton was not a man who gave grudgingly or at the point of the bayonet. Years afterward, looking back upon this initial gift and contemplating the satisfactory outcome, he said, "I cannot tell you what I have enjoyed. It is like being born into the kingdom a second time."

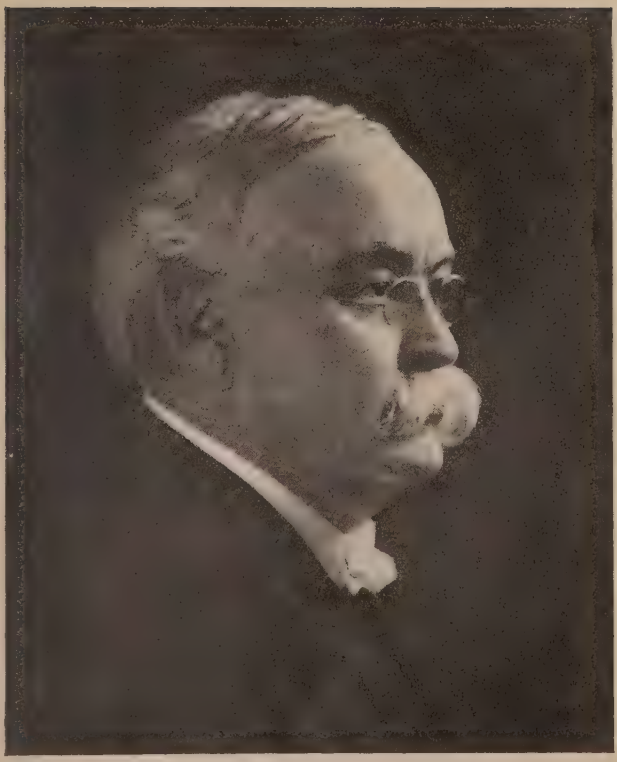
Constantly by Dr. Strong's side, his right-hand

man in every particular, has been Prof. Horace Goodhue. Indeed Dean Goodhue preceded Dr. Strong chronologically, inasmuch as he left Dartmouth College on his graduation day in 1867 to instruct the twenty-three young men and women who, on Sept. 25, presented themselves at Northfield for work in the preparatory department. This beardless but sturdy youth constituted the whole of that first faculty until midwinter, when an assistant was engaged. During President Strong's long and frequent absences Professor Goodhue, as presiding officer of the faculty, conducted with remarkable skill the external affairs of the college and later became dean. He is today the honored but still youthful patriarch of the institution, having linked his life uninterruptedly with it from his graduating day at Dartmouth to this very hour. With him should be mentioned Miss Margaret J. Evans, the gifted and brilliant woman who from 1874 onward was one of Carleton's most distinguished teachers and leaders. She married Prof. George Huntington, who was born in Brooklyn, Ct., whose long service and beautiful character are gratefully remembered at Carleton. Into this succession of scholarly and devoted men Dr. D. J. Cowling entered in 1909, and as President became at once a dynamic force in the later expansion of the institution.

As in other western states, so in Minnesota, the

names of many towns were derived from New England, even though the settlements were not made up exclusively of New England people. Stillwater, incorporated March 4, 1854, was called by the name of a village in Penobscot County, Me. Bethel, Orono, Cambridge, Oxford, Brunswick, Argyle, New Maine, Milo, Greenbush, Belgrade and New Avon also draw their names from Maine sources. New Hampshire is recalled in Franconia, Lebanon, Claremont, Concord, Dover and Cornish. From Vermont were transplanted the names of Burlington, Danville, Hartland, Rutland, Royalton, Bennington, Orwell, Woodstock, North Hero, Waterbury and Lamoille. Massachusetts was represented by Stoneham, Cohasset, Lexington, Taunton, Waltham, Brewster, Haverhill and Lowell. Providence, R. I., has its counterpart in Providence, Minn. Connecticut gave to Minnesota Hampton, Ellington, Winsted, New Haven, Meriden and New Hartford.

New Englanders have had a large and influential part in the politics and public affairs of Minnesota. Warren Upham, the state's archæologist, formerly secretary of the Minnesota Historical Society, is authority for the statement that four of the governors of Minnesota were born in New England and five others were of New England ancestry. Six lieutenant-governors, three chief justices, four attorney-generals,



CYRUS NORTHROP

Born in Ridgefield, Conn., Sept. 30, 1834

AS President of the University of Minnesota for thirty-seven years he exerted a forceful influence upon the youth of the state and upon its higher life.

twenty-six judges in the District Courts, two United States Senators, including one of the first two, and fifteen congressmen, were all New England born, every state from Maine to Connecticut being represented in the birthplaces. The Washburn family, so prominent in the flour milling industry, came from Maine, and the Pillsburys from New Hampshire. The lumber interest in the pineries of Minnesota drew many settlers from Maine and New Hampshire. The first newspaper editor in the state, James M. Goodhue, who began in 1849 to issue in St. Paul the *Minnesota Pioneer* (now the *Pioneer Press*), was born in Hebron, N. H.

It was a Vermont woman, Harriet E. Bishop, born in Vergennes, who in St. Paul in 1847 began to teach the first permanent school in Minnesota. She also organized the first Sunday school. Major-General Christopher C. Andrews, who won his distinction in the Civil War, and who subsequently became United States Minister to Sweden and Norway, and after that Consul General to Brazil, was born at Hillsboro, N. H. He continues in active public service in the State Department of Forestry. Another Major-General, John B. Sanborn, was born in Epsom, N. H. One of the most honored citizens of Minneapolis and of Minnesota is Cyrus Northrop, for twenty-seven years president of the University of Minnesota, one of

Yale's most distinguished graduates and former teachers. He was born in Ridgefield, Ct., and his achievements in behalf of education and religion reflect credit upon his New England forebears and training.

Considering, then, the numerical predominance of racial elements other than those derived from New England, its influence in Minnesota is all the more notable. Not only have most of the two hundred Congregational churches been founded by settlers of New England parentage, and have had for their pastors sons or grandsons of New England; not only have staunch laymen of New England origin in Minneapolis, St. Paul, Duluth, and the smaller cities, contributed powerfully to the upbuilding of their respective communities; but the atmosphere of the state, once impregnated with the New England spirit, has not ceased and will not cease to be favorable to the perpetuation of the Pilgrim tradition in American life.

NEW ENGLAND AND IOWA

TWENTY-FIVE years ago Iowa was almost unknown and its character a blank; now its fame is at once world-wide and enviable. Then it was only a frontier Territory containing in the eye of the nation but a few scattered homes of wild adventurers; now it is a State of no mean rank in the center of States. Welcoming, from the first, to her soil the principles of education, liberty and religion that have traveled westward from the land of the Pilgrims . . . she stands forth with the proud inscription already on her brow, "The Massachusetts of the West,"—an inscription placed there, not as in self-glorying, by her own sons, but by friends abroad, as they have seen the freedom of her people, her schools and her churches, watched the integrity and wisdom of her legislators, felt her power in the councils of the nation, and especially as they have marked her noble record in the hour of the nation's peril.

REV. EPHRAIM ADAMS,
in "The Iowa Band" (1870).

CHAPTER IX

NEW ENGLAND AND IOWA

A great, prosperous, enterprising state shaped from its beginning by New England men and New England ideas, yet revealing in its history of nearly one hundred years the outflowering of those ideas in forms that take on the color of the local environment—such is Iowa. A proud commonwealth it is among the trans-Mississippi States. With no cities of the first size, it has at least a dozen that exhibit every outward sign of culture and prosperity. The broad prairies bearing immense crops, and beautiful with many varieties of grass and flowers, please the eye and provide sustenance for multitudes. Iowa was the first free state in the Louisiana Purchase. Almost within the memory of some still alive the Indians roved far and wide over the region. Now more than two million people and more than nine thousand miles of railroads testify to its rapid development.

Its interest in the things of the mind and of the spirit is shown by the fact that there are over thirteen thousand schoolhouses valued at twenty-five million dollars and over four thousand houses of

Christian worship. No home in the state is more than two miles from a school and its teachers exceed in number those in any other state with the exception of New York. It stands fifth in the percentage of population attending Sunday schools and one-third of its people are found in the membership of the various churches. It has less illiteracy and proportionally more automobiles than almost any other state.

What forces are behind such a record? In the days when the region was being opened up and adventurers and freebooters were sailing up and down the Mississippi with a view to locating their claims most favorably from a material point of view, another type of prospector, of steadier habits, with a look of determination in his eyes, was also making his way by stage or boat slowly and laboriously to the Black Hawk Purchase, acquired by the United States in 1832. It was a strip of land forty miles wide on the Mississippi River front of what is now Iowa, named for the Indian chief who was its guarantor. Four years before a slender young man by the name of Aratus Kent had appeared at the office of the Congregational Home Missionary Society in New York and asked to be sent to the "hardest place you got." A little later we find him at Fort Prairie du Chien, then at Fort Rock Island, and then

at Fort Dearborn. Concerning Fort Dearborn he made, in 1833, this conservative prophecy: "If the pier now commencing should be a permanent one, and the harbor become a safe one, Chicago will

SAMPLE MIGRATIONS FROM NEW ENGLAND TO IOWA

DENMARK being the New England capital in Iowa, several arrowheads point the way to that town. East Windsor, Ct., sent Mr. Reed to preach the first sermon in Keokuk. Dubuque was one of the first points made by Aratus Kent, the earliest pioneer, who was born in Suffield, Ct. Governor Grimes, who began his law practice at Burlington, was a native of Deering, N. H. Josiah B. Grinnell, founder of the town that carries his name today, came from New Haven, Vt.

undoubtedly grow as rapidly as any other Western village." By 1833 he was writing back from Dubuque, Io., saying that the mines there were drawing a great multitude of adventurers. "It is important,"

he said, "that they be followed in their wanderings with a voice of admonition, lest they forget the Lord and profane his Sabbaths." Kent was born in Suffield, Ct., and graduated from Yale in 1816, and though his work in Iowa was comparatively brief it served to call attention to the needs of the field.

The first sermon preached in Keokuk was in January, 1837, by Julius A. Reed, born in East Windsor, Ct., in 1809. He was impressed with the beautiful view westward, but was beginning to think that the vast region beyond the Mississippi and stretching way to the Pacific Ocean was inhabited only by himself and savages, yet he gave the next half century to work in that same undeveloped territory.

It was a Massachusetts lad, Asa Turner, born June 11, 1799, in Templeton, near Mt. Wachusett, whom the Iowans now look upon as one of the fathers of the state. He had made his start as a home missionary in Illinois, but was drawn farther West by conditions beyond the Father of Waters. It was a lecture delivered by him in New Ipswich, N. H., in 1832, on the advantages of farming in the West that started a little colony toward Illinois which finally rooted itself in April, 1835, in a small Iowa town called Denmark. There, on May 5, 1838, the first Congregational church west of the Missis-

sippi was organized, two hundred and eighteen years after the Pilgrims unfurled the banner of a free faith in Plymouth. "The infant church," says Mr. Turner, who helped to organize it "stood alone on the outskirts of civilization, farther west than anything that bore the family name, cherishing the hope that their doctrines and polity might roll west with the wave of immigration."

The surroundings were far from churchly. A rude shanty with its rough finishings within and without served for years as the home of the first church of the New England type beyond the great waters, but soon it became a beacon light, whose rays extended far and wide over the prairies. Within a year Mr. Turner, who had been lured from Illinois to become the permanent pastor, had been the means of bringing into the church by confession of their faith a number of persons in mature life. He wrought on faithfully for fifty years until he became the outstanding figure in the religious development of the state and was known everywhere as "Father Turner," being highly esteemed by all because of his strong, sweet, generous nature.

During the first half of the nineteenth century New England was fashioning the higher life through the activities of men no less apostolic in spirit than Father Turner himself. Among them were Reuben

Gaylord of Huguenot stock, born at Norfolk, Ct., April 28, 1812, and graduating from Yale in 1834; Julius A. Reed, a descendant of Gov. William Bradford and a graduate of Yale in 1829; Oliver M. Emerson, born at Lynnfield, Mass., March 26, 1813, and graduating from Lane Seminary, June 10, 1840, who suffered from physical disabilities all his life, but displayed as an evangelist invincible determination and founded many churches; J. C. Holbrook, born at Brattleboro, Vt., Jan. 7, 1808, and other men and women of similar caliber.

By 1843 came another contingent of New England men welded together during their course at Andover Theological Seminary and responding as one man to the spiritual challenge of Iowa. The names of this Iowa Band of 1843 deserve to be written in golden letters. While both Yale and Andover had already sent individuals and groups for the work of the ministry in the Middle West, the Iowa Band had the distinction of embracing a larger number of men of high quality than any similar company that went out from New England during the century. Moreover, they were not only closely bound together in seminary days, but as they entered their respective fields they kept in connection with one another, holding yearly reunions and exercising a united influence upon the developing Christianity of

the state in whose growth they had so prominent a part.

Before they left Andover one of them said to the others in the group, "If each one of us can only plant one good permanent church and all together build a college, what a work that would be!" Most of them lived to see the fruition of that high ambition. Many of them saw the roll of Pilgrim churches lengthened, partly as a result of their own labor, to nearly three hundred. In the language of one of these pioneers four-fifths of the half million dollars that planted these churches in Iowa came from "blessed, beautiful, bountiful, old New England."

Plymouth Church, Des Moines, was organized by a loyal group of New England folk, and its families from the earliest days have been largely from Maine, Vermont, Massachusetts and Connecticut. Dr. A. L. Frisbie, who was the active minister for twenty-eight years and *emeritus* for eighteen years, came from Danbury, Ct., and was a graduate of Amherst College. Mrs. Frisbie, who celebrated her eightieth birthday May 17, 1920, was a Connecticut woman and a graduate of Mt. Holyoke. The church cherishes the influence of Bushnell in the Frisbie ministry and its thinking has been determined in the light of that influence.

The names of the eleven young men of valor who constituted the Iowa Band are: Harvey Adams, Alstead, N. H.; Edwin B. Turner, Great Barrington, Mass.; Daniel Lane, Leeds, Me.; Erastus Ripley, Coventry, Ct.; James J. Hill, Phippsburg, Me.; Ebenezer Alden, Randolph, Mass.; Benjamin A. Spaulding, Billerica, Mass.; Alden B. Robbins, Salem, Mass.; Horace Hutchinson, Sutton, Mass.; Ephraim Adams, New Ipswich, N. H.; William Salter, Brooklyn, N. Y.

Father Turner, who was instrumental in the coming of the Andover Band to Iowa, had become a little discouraged through the meager results of his appeal to eastern schools of theology, so he did not leave these young theologues in doubt as to what they would be likely to encounter in Iowa. He set forth the bright and the dark sides respectively in these letters:

"DENMARK, I. T.,
June 7, 1843.

"Come on, brethren, come with the spirit of your Pilgrim Fathers, and plant their principles in this rich soil. Don't be ashamed of your mother as soon as you cross the Alleghenies, as many of our good brethren are, even some on whom she has put honorary titles. The principles of church government planted on Plymouth Rock are in my opinion the same as taught by our Saviour and his Apostles, and I am free to wish they might spread over this

great valley. Give my love to all that little band, and their intended ones, and say we hope soon to welcome them on the west side of the great Mississippi. May the Lord direct your way.

"Yours in Christian affection,

"Asa Turner, Jr."

"Denmark, I. T.,
August, 1843.

"Come prepared to expect small things, rough things. Lay aside all your dandy whims boys learn in college, and take a few lessons of your grandmothers, before you come. Get clothes, firm, durable, something that will go through the hazel brush without tearing. Don't be afraid of a good, hard hand, or of a tanned face. If you keep free from a hard heart, you will do well. Get wives of the old Puritan stamp, such as honored the distaff and the loom, those who can pail a cow, and churn the butter, and be proud of a jean dress or a checked apron.

"Tell those two or three who think of leading out a sister this fall, we will try to find homes as good as Keokuk, the high chief, and his lady live in, and my wife will have the kettle of mush and the johnny-cake ready by some cold night in November.

"Asa Turner, Jr."

Father Turner and the leaders on the ground were there to extend the glad right hand when on Sunday, Nov. 5, 1843, nine of these young men from Andover were ordained at what had come to be the Pilgrim capital, Denmark. That ecclesiastical event lived

long in the memory of all who participated in it. The coming of these young men in the freshness of their youth and devotion was like the arrival of a new battalion when the battle is in doubt. They scattered to all parts of the state, carrying everywhere their New England ideas. It was a record piece of patriotic and Christian service, worthy to be compared with the finest types of unselfish labor in any part of the world during the last three centuries.

Governor Cummins in accepting for the State Historical Library a portrait of Dr. Salter, the last surviving member of the Iowa Band, said: "Not the politicians, not the captains of industry, not the leaders in great material enterprises of the state, have made Iowa what she is, but men such as this—men of his character and his class, these are the men who have made Iowa a great, noble, peerless Christian commonwealth."

Writing of the Iowa Band, President Davis of Chicago Seminary said: "In the entire history of American Christianity, there is probably no single group of men that has made a larger contribution to the growth of the Kingdom of God than that company of missionaries who made the long journey westward in 1843."

The interest of the pioneers, patriarchs and of

the Iowa band in education was sure in time to embody itself in institutions. The first was Denmark Academy, incorporated Feb. 3, 1843. Teaching was begun in the old historic church in September, 1845, and in 1850 the original structure of old Denmark Academy was built. It became the nursery of the intellectual and spiritual life of hundreds of pupils of both sexes. To it Henry K. Edson, born in Hadley, Mass., as principal, and his wife gave twenty-six years of devoted service. Like the church in the same town the Academy was an intellectual and spiritual power-house whose influence was felt in every part of the state and far beyond its borders. During that period twenty-three hundred students came under their personal influence.

Of course an institution still more highly developed was to be another inevitable outcome of the Pilgrim seed-planting, so Iowa College, now named Grinnell College, came into being. It was located first in Davenport, where on Nov. 11, 1848, Rev. Erastus Ripley began to teach in a small one-story brick building, whose cost did not exceed two thousand dollars.

It had the backing of the men who had come from Yale, one of whose chief ambitions when they arrived in 1837 was "to establish upon a firm basis a college for the future state of Iowa." Of the

fifteen founders who signed the articles of association, eleven were themselves educated in New England. The first dollar for the college was given by James J. Hill, a member of the Band who organized a new church on an average of once every twelve months during his first five years in Iowa. There was at that time no settled minister north of him nor west of him in this country.

In 1858 the college was removed to Grinnell, absorbing the institution there known as Grinnell University, which then had two professors, fifty preparatory students and property valued at $55,000. Three years later came a testing time in connection with the Civil War, when the college was represented in fifteen Iowa regiments, one professor enlisting with twenty-six of his boys in one company. In 1865 Dr. George F. Magoun, born in Bath, Me., and a man of large caliber, took the helm, raised money in its behalf East and West, helped rebuild it when it was nearly swept off the face of the earth by a cyclone in June, 1882, and left it, when he felt called upon to retire, firmly reconstructed. From that time to this, it has moved forward strongly, having sent forth its students to do good work in many fields of activity in this country and overseas. It has always stood for the New England cultural and

JAMES WILSON GRIMES
Born in Deering, N. H., Oct. 20, 1816

GOVERNOR of Iowa during the turbulent years before the Civil War, a Senator of the United States in the critical years of the war he stood firmly for liberty and good government.

Christian ideals, and is today one of the leading colleges of the West.

Two New England laymen left the mark of their strong personalities upon Iowa during its formative years. One was James Wilson Grimes, born in Deering, N. H., and a graduate of Dartmouth, who began practicing law in Iowa in 1836, and who was elected governor in 1854. Father Turner, at the time when the nominating convention was held, showed that he could take an influential part in practical politics as well as found churches and schools. He it was who drafted on the back of a letter in pencil the platform which, after exciting scenes, the convention adopted and on which Mr. Grimes ran and was elected. In an address delivered in 1863 to the Congregational Association, Mr. Grimes, then serving as United States Senator, said, "I am myself the foster-son of him whom you call Father Turner."

Mr. Grimes was a strong and wise administrator, always unflinching in his opposition to slavery and in his active support of every enterprise that had to do with the upbuilding of the state. He represented Iowa in the United States Senate at the time when Andrew Johnson was impeached, and raised his cool, calm voice in favor of orderly methods of procedure

when other leaders in the Senate would override the law and evidence in order to compass their ends.

Mr. Grimes knew how, when governor, to avail himself of expert counsel and brought on from the East Horace Mann and Amos Dean to help frame an educational system for the young commonwealth. When border ruffians were keeping up a reign of terror in Kansas, he wrote to his old New Hampshire neighbor in the White House, Franklin Pierce, "If the people of Iowa are not permitted to enjoy the rights of citizenship in that territory, they retain their former citizenship in this state and are as much entitled to protection from the state while on the public domain as they would be if the general government failed to protect them in a foreign country." When the first case under the Fugitive Slave Law came on at Burlington, he took pains that the friends of freedom should be in court.

More impetuous in spirit but no less devoted to humanitarian enterprises was Josiah B. Grinnell, born in New Haven, Vt., in 1822. He had the temerity to start an anti-slavery church in Washington in 1851, which resulted in his being run out of the city. Taking the advice of Horace Greeley, whom he knew personally, he went West, and in May, 1854, with three other far-sighted Yankees, Dr. Thomas Holyoke, Homer Hamlin and H. M. Hamil-

ton, staked out holdings in a strip of territory sixty-five miles from the land office at Iowa City. The new town soon took his name. By the Fourth of July the process of colonization had gone so far that they were able to raise on a liberty pole the big church bell which they had brought along with them. Between Tuesday morning and Saturday night they had reared a little church building and from that time on Grinnell became one of the banner towns of the Union. No one was allowed to purchase land unless he would agree not to sell any liquor on the premises. This was one of the secrets of its attractiveness to law-abiding people, who were glad to cast in their lot with the first settlers and to build up first the town and then the college that have acquired such an enviable distinction in the eyes of the nation.

Iowa won distinction because of its courageous stand for the prohibition of the liquor traffic long before most of its fellow commonwealths, East and West, had banished the saloon by law. If some of the earlier enactments were later modified, it stands today solidly in the column of the states that believe in the complete ostracism of the public drinking saloon. When the Civil War plunged the nation into strife there was an instant political and moral uprising throughout the state which put it solidly behind

Abraham Lincoln. Its leading citizens were then so comparatively young and had grown up in an atmosphere so charged with the spirit of freedom that no other attitude was possible. Fifty-six years later the state responded no less quietly to the summons from Washington to put its men and material resources into the war against Germany. Patriotism of this type was the normal fruitage of the seed which the prospectors, pioneers and patriarchs of New England ancestry planted so many years ago.

Iowa, then, is the child of New England faith and enterprise. It has outstripped its mother in the productivity of its fields and farms. It needs no longer any material or spiritual aid from without its borders, but it never can and never will forget the debt it owes to old New England.

NEW ENGLAND AND KANSAS

THE KANSAS EMIGRANTS

WE cross the prairie as of old
The Pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free!

We go to rear a wall of men
On Freedom's southern line,
And plant beside the cotton-tree
The rugged Northern pine!

. . . . . .

We go to plant her common schools,
On distant prairie swells,
And give the Sabbaths of the wild
The music of her bells.

Upbearing, like the Ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.

No pause, nor rest, save where the streams
That feed the Kansas run,
Save where our Pilgrim gonfalon
Shall flout the setting sun!

. . . . . .

J. G. WHITTIER.

CHAPTER X

NEW ENGLAND AND KANSAS

Scene 1: Boston, Mass., the old station of the Boston & Albany Railroad on Lincoln St. Time, July 17, 1854. Immense crowds are thronging the barn-like structure and extending out along the line of the train track. They are saying good-bye to twenty-nine resolute men bound for Kansas. As the train moves out of the shed, loud cheers and cordial farewells ring from the throats of thousands.

The scene shifts to Worcester, where the emigrants spend the first night of their long journey westward. There, too, a popular ovation is accorded them, and further pledges of remembrance and assistance are given. The next evening they are at Albany, where a similar reception awaited the travelers. At Rochester the group is presented with a large Bible by the president of the Monroe County Bible Society. At Buffalo they board the steamer and not many days later they are in St. Louis and Kansas City, whence they are led up the Kaw River through the Shawnee reservation to a location that subsequently became the city of Lawrence.

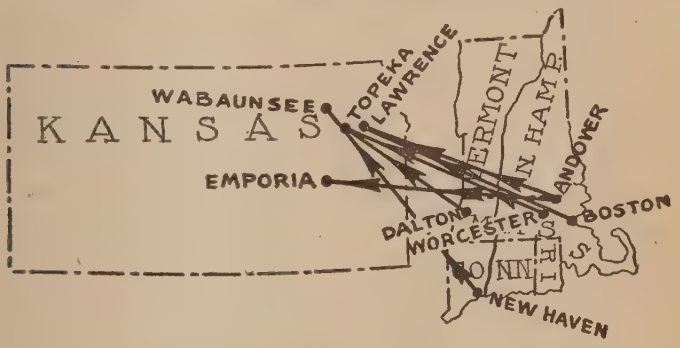
Scene 2: New Haven, Ct. Time, the spring of 1856.

A series of public meetings is being held at which the plan of organizing a company of free state men to go to the territory of Kansas and help make that state free was agitated. Many of the attendants had already been indoctrinated with Abolitionist ideas by reading the *New York Tribune* and "Uncle Tom's Cabin," by propaganda in the press, on the lecture platform and by Henry Ward Beecher's stirring sermons, as well as by the example Massachusetts had already set in forming emigrant companies. The time had come in Connecticut for crystallizing a rapidly developing sentiment into action.

As enthusiasm mounted higher and higher, it was resolved at the suggestion of Professor Silliman of Yale College, seconded by Henry Ward Beecher, to raise enough money to put a Sharpe rifle into the hands of every person about to emigrate to Kansas, and a Bible into his pocket. On March 31, 1856, the streets of New Haven were lined with thousands of applauding spectators as a band of men seventy strong set forth on their perilous journey to the battle-ground of freedom. The company was a varied one; it included tradesmen, teachers of music, tutors in Yale College, politicians, farmers and ministers. As Dr. Richard Cordley said of them some years later, "They were making material for the historian and scenes for the painter, but it has been noticed that the historian and

the painter never happen to be around on such occasions as these."

The New Haven emigrants went by boat to New York and then by ferry to Jersey City. There they took the train for Indianapolis and St. Louis, arriving



THE TOUCH OF NEW ENGLAND UPON KANSAS

BOSTON sent to Lawrence and adjoining towns a number of parties under the auspices of the New England Emigrant Aid Society. New Haven colonized Wabaunsee and vicinity. Members of the Andover Band settled in Emporia and Lawrence. Washburn College at Topeka owes much to Ichabod Washburn of Worcester and Zenas Crane of Dalton, Mass.

in the latter city April 3 and going thence by the steamer *Clara* up the Missouri to Kansas City. Several days were spent there in purchasing oxen and needed supplies for the journey by wagon, hack and on foot into the turbulent land of promise.

They had been preceded a week or two by a scouting party of five young men, who as early as April of the

same year had stood upon a sightly hill-top in Kansas looking down upon the broad and beautiful valley of the Kaw, with its rampart of low hills encircling it on every side. This seemed the promised land to the Kansas emigrants from Connecticut. The large river and two smaller streams made it a well-watered section and there at Wabaunsee they awaited the coming of their fellow colonists.

What were the impulses and the program behind this exodus of Massachusetts and Connecticut men to Kansas? It began in those tumultuous years just before the Civil War. It was animated by the purpose to aid in the rescue of that vast territory from the sin and curse of slavery. The region stretching westward from the Missouri, and embracing about 126,000 square miles, had become the storm-center of the burning issues between the North and the South. Political events were leading up to the passing of the Kansas-Nebraska bill May 30, 1854, which completely altered the status induced by the Missouri Compromise, 1820, and left with the nascent commonwealths themselves the right and duty to decide whether they would tolerate or banish slavery. At this juncture bold and far-seeing men in New England devised a new plan for forestalling the intentions of Southern slaveholders. The Massachusetts Emigrant Aid Company was organized, its charter being signed by the

governor April 26, 1854, more than a month before the passing of the Kansas-Nebraska bill by a vote of 37 to 14 in the Senate and 113 to 100 in the House.

This undertaking represented the first organized physical resistance to the power of slavery that this country had ever seen. To be sure, for decades before this time New Englanders of pronounced antislavery sentiments had been moving for the destruction of that barbarous institution of slavery. And many from New England had gone in groups and as individuals westward, but they had no concerted plan of action. The basis of the new society was quite distinct from any previous endeavor. It was frankly commercial, though the highest of motives also influenced both the founders of the movement and many of those who actively participated in it. But it aimed to smite slavery by a flank movement. It would fill Kansas as speedily as possible with settlers in sufficient numbers to outvote the proslavery immigrants who might come in from Missouri or other Southern states. It was to be a battle not of bullets but of ballots. Yet in order to safeguard the future of the departing New Englanders the Massachusetts Emigrant Aid Company, afterward merged in 1854 into the New England Emigrant Aid Company, took pains from the start to point out the agricultural opportunities in Kansas and to set forth other material advantages that were

bound to come if New Englanders of the right stamp took hold of the development of the Territory.

It was not a method that appealed to the left wing of New England abolitionists. John Brown and Col. Thomas Wentworth Higginson and other extreme radicals scorned and denounced it as mercenary, time-serving, compromising, insincere and totally impotent, selfish and ineffectual, but a balanced historical view would give to the originators of the movement great credit for turning backward the tide of slavery influence which might otherwise have inundated Kansas.

Let us glance at the personnel of the founders of this Emigrant Aid Company. In Massachusetts Eli Thayer was the human dynamo who brought the Kansas crusade to pass. He was a genuine Yankee in his appreciation of thrift and industry and in inventiveness of mind. A highly respected citizen of Worcester, Mass., and a man of broad culture and intellectual force, he represented his community both in the state legislature and in the national House of Representatives. His brilliant speeches reveal an exceptional grasp of history and familiarity with the best literature. It was through his energy that capital for the Massachusetts Emigrant Aid Company, not to exceed $200,000, was to be provided. He framed many of the addresses and appeals that informed and aroused the public. He spoke on many platforms, traveled sixty thousand

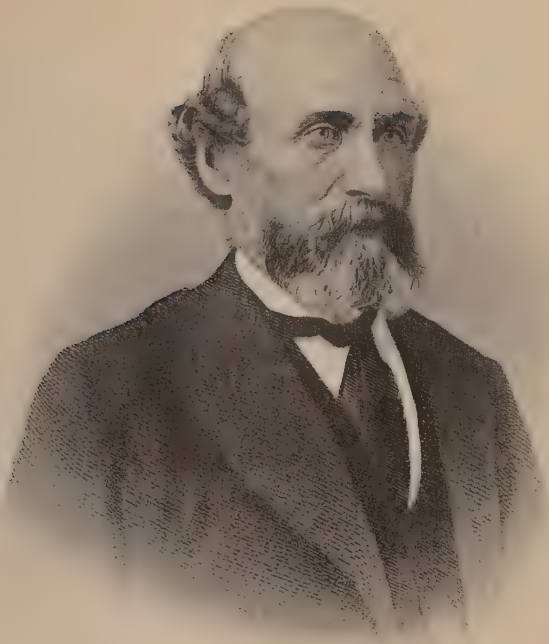
miles, secured the powerful help of Horace Greeley, had much to do with the picking out of the leaders of the movement and with the subsequent fate of the colonists when once they had arrived on Kansas soil. To Eli Thayer more than to any other one man belongs the honor of not only having seen the vision but of being practical enough to realize it in great measure. Mr. Thayer's admirably written book, entitled "The Kansas Crusade," is the best volume on the objects and achievements of the Emigrant Aid Company.

Closely associated with him was another Bostonian, Dr. Edward Everett Hale, then in the early and most virile years of his long, laborious and fruitful life. He lent to the cause his literary gifts and his capacity for imparting enthusiasm to others. He was severely criticized by many New England people in Kansas for his cautious and conservative utterances. He wrote a book setting forth the attractions of Kansas and Nebraska, going into considerable detail with regard to its topography and natural resources, the routes thither and other details relating to transportation and settlement. Some thirty-five years later Dr. Hale said, "I am more proud of my part in the settlement of Kansas, although it was only that of a subordinate, than I am of any public service I have ever rendered."

A third figure in the Massachusetts circle of be-

lievers in this method of making Kansas free was Dr. Charles Robinson, a physician in Fitchburg, a man of grave and dignified appearance, strong and versatile enough to weld together the various New England groups and in due time acquiring such influence that on Jan. 15, 1856, he was elected governor of the state under the Topeka Constitution, which was never recognized by the Federal Government. Though his house was burned and he himself imprisoned, he never bore arms. His life was often threatened. Cool, judicious, courageous, he held to his chosen policy of making Kansas free, if at all, by *bona fide* settlement, until that policy was triumphant. Incidentally it should be noticed that Robinson was a total abstainer at a time when many excellent people drank moderately.

Robinson, after long and gratuitous service as Governor under the old Topeka Constitution, which served as the rallying point of the Free-State movement, was elected the first Governor of the State. This election was under the Wyandotte Constitution and took place Dec. 6, 1859. This election became of force when Kansas was admitted, Jan. 29, 1861. The Wyandotte Constitution became the supreme law of Kansas, and Governor Robinson was sworn into office Feb. 9, 1861. As the first Governor, he was confronted by the immense task of inaugurating a State Government for Kansas. The old Territo-



CHARLES ROBINSON

Born in Hardwick, Mass., July 18, 1818

FIRST governor of Kansas, whose sagacity and poise of mind made him the trusted leader of the anti-slavery forces at a time when the fate of the state hung in the balance.

rial Government had been continued until the new government could be instituted. While there was much usage to be guided by, the new State presented many problems for which there was no precedent. The Constitution had to be construed. Its provisions were general, and it was necessary for the administration to devise legislation to carry them into effect. Governor Robinson met with wisdom the many perplexities and formidable issues constantly arising. He was one of the best business men who ever lived in Kansas, and many of the difficulties with which he was forced to grapple were purely of a business nature. He handled them with skill and in the spirit of patriotism.

One of his first official acts was to call a session of the Legislature. It is doubtful if there has ever been a more able and comprehensive message by any Kansas Governor than that sent to the Legislature by Governor Robinson. Historians will never fail to recognize the sound statesmanship displayed by Governor Robinson in the inauguration of the State Government of Kansas. It is doubtful if there was another man in the young State so well qualified for this difficult position as was Governor Robinson.

Governor Robinson's wife, Mrs. Sarah T. L. Robinson, born in Belchertown, Mass., cooperated effectively with him and the other Kansas leaders. Her

book, entitled "Kansas, Its Exterior and Interior Life," which ran through ten editions, is a valuable transcript of the events of these early and most stirring years.

Other New Englanders who were willing to make the first venture and to express their faith in works to the extent of liberally subscribing for the stock included such sterling men as J. M. S. Williams, who subscribed the first $10,000, Alexander H. Bullock, Richard Hildreth, Otis Clapp, Amos Lawrence, Charles Francis Adams, Dr. Samuel Abbott, Jr., Eli Thayer and John Lowell of Boston or the vicinity, John P. Williston of Northampton, Nathan Durfee of Fall River and John Carter Brown of Providence, who was the first President of the New England Emigrant Aid Company.

The leader of the Connecticut colony was Hon. Charles B. Lines, a man of firm will, determined spirit, a temperance war-horse and a devoted Christian. He was just the one to lead his companions through the hardships and perils incidental to the journey and to the establishment of a center of free slavery sentiment in what is now the town of Wabaunsee.

Henry Ward Beecher's part in the energizing of this Connecticut colony was also noteworthy. His interest in this special colony arose from the fact that New Haven was his father's birthplace and the home

of other ancestors. He was personally present in the North Church, New Haven, called "the Old Fort," on March 22, 1856, when Mr. Lines' company was being recruited, and then and there pledged twenty-five rifles as a gift from his own congregation in Brooklyn. Six days later he wrote a long letter to Mr. Lines, wishing the emigrants Godspeed and announcing the desire of a friend and parishioner to present to the company twenty-five copies of the Bible, thus matching every rifle with a copy of the Holy Scripture. His justification of this rare combination is set forth in these terms:

It is a shame that in America, amidst our free institutions, anything else should be needed but moral instrumentalities. But you do need more. You will be surrounded by men who have already committed the wickedest wrongs, and the most atrocious crimes. They have scrupled at nothing by which slavery may be fastened upon the young state. To send forth companies of men with their families, amid those who have been bred to regard helplessness as a lawful prey to strength, would be a piece of unjustifiable cruelty. I send to you therefore, as I promised, the arms required for twenty-five men. I have not the least fear that a hundred men bred under New England influences will be too eager or too war-like. You have been taught to create wealth, and not to rob it; to rely on intelligence and rectitude for defence. And you will not be in any danger of erring on the side of violence. But you are sent for the defence of great rights. You have no liberty to betray them by cowardice. There

are times when self-defence is a religious duty. If that duty was ever imperative, it is now, and in Kansas. I do not say that you have barely the right to defend yourselves and your liberties; I say that it is a duty from which you cannot shrink, without leaving your honor, your manhood, your Christian fidelity behind you. But this invincible courage will be a shield to you. You will not need to use arms when it is known that you have them, and are determined to employ them in extremities. It is the very essence of that spirit which slavery breeds to be arrogant toward the weak, and cowardly before the strong. If you are willing to lose your lives, you will save them. If, on the other hand, you are found helpless, the miscreants of slavery would sweep you from Kansas like grass on the prairies before autumnal fires. If you are known to be fearless men, prepared for emergencies, slavery like a lion will come up, and gazing into the eyes of courageous men will stop, cower, and creep away into ambush. I trust that the perils which a few months ago hung like a cloud over that fair state are lifting and passing away. May you find an unobstructed peace! Then, let these arms hang above your doors as the old revolutionary muskets do in many a New England dwelling.

The rapidity with which companies of emigrants were recruited in Connecticut, Eastern Massachusetts, Southern New Hampshire and Maine is surprising. The second Boston Company leaving the city in August was three times as large as the first. In hundreds of communities Kansas Leagues were formed and clergy-

men of the standing of Leonard Bacon, Lyman Beecher, Edward Beecher and T. Starr King united in a public appeal in behalf of the Emigrant Aid Company. Hundreds of solicitors supplemented the influence of urgent letters from the front urging other New Englanders to "come along." The Boston office of the Emigrant Aid Company became a clearing-house of valuable information. Lucy Larcom, New England's sweet singer, made her contribution to the crusade in the form of the stirring poem:

Call to Kansas

Yeomen strong, hither throng
  Nature's honest men!
We will make the wilderness
  Bud and bloom again.
Bring the sickle, speed the plough,
  Turn the ready soil!
Freedom is the noblest pay
  For the true man's toil.
Ho, brothers! Come, brothers!
  Hasten all with me!
We'll sing upon the Kansas plains
  A song of Liberty!

One and all, hear our call
  Echo through the land!
Aid us with the willing heart
  And the strong right hand!
Feed the spark the Pilgrims struck
  On old Plymouth Rock!

To the watchfires of the free
Millions glad shall flock.
Ho, brothers! Come, brothers!
Hasten all with me!
We'll sing upon the Kansas plains
A song of Liberty!

In all about 3,000 emigrants were registered, and Mr. Thayer estimates that this number was doubled by accessions received on the way to Kansas. At first only men were enrolled. They joined with the understanding that they would not undertake to summon their families West for a year or two. They paid their own carfares, but profited by the facilities provided. By the end of 1854 the population of Kansas had been increased 8,000, more than half of whom went thither directly or indirectly through the influence of the Emigrant Aid Company. So many other immigrants poured in from the Middle States that by the end of 1856 the free state men were altogether in the majority, outnumbering the proslavery voters in a decided proportion. In all about $140,000 was expended by the Company.

Meantime the earliest groups sent out by the company were encountering not only the usual vicissitudes and dangers incident to frontier life, but the opposition and wrath of those whose plans they had set out to foil. Border ruffianism had then reached its most

acute stages of development. Pistols and bowie-knives, tar and feathers, were its chosen implements. The Missouri River was at times blockaded against the colonists.

The New Haven group arrived fairly well armed, but the settlers, assisted by the Emigrant Aid Company, relied on peaceful methods almost exclusively. They brought with them steam-engines, printing-presses and machinery and sawmills and grist-mills. They built hotels and boarding houses, established newspapers, schools and churches. The Emigrant Aid Company never bought a firelock, though undoubtedly individual members both of the parties and of the corporation did not ignore altogether the advantage of having a rifle at hand in a region seething with strife and destitute of the usual instrumentalities of defence on which law-abiding communities rely. But what is to be noted is that ultimately the peaceful policy triumphed. As Professor Spring says, "Had the Missourians followed the Massachusetts example and poured into Kansas as actual settlers rather than as crusading ballot-box stuffers, their fortunes would have thrived the better." Thus did such towns as Lawrence, where on the first day of August, 1854, the pioneer party from Boston established itself, Wabaunsee, Osawatomie, Manhattan, Topeka and other Kansas communities spring up, duplicating at their start

both in outward manifestation and inner spirit the New England characteristics. These characteristics stood them in good stead in the temporary reign of violence and bloodshed such as Lawrence underwent May 21, 1856, when the proslavery leader Atchison and his gang of bandits raided the town, battered down the Free State Hotel reared by the Emigrant Company, pillaged stores, ransacked houses and even burned to the ground Governor Robinson's residence.

It is not well to claim for New England all the credit for making and keeping Kansas free and prosperous. In the development of railroads, commerce and industry, New England capitalists and engineers have had a large part, but Kansas owes much to the Middle West, from which were recruited many of its most sterling and useful citizens. Kansas was not the child of New England, but of the entire North. Not all the expectations of those who participated directly or indirectly in the activities of the Emigrant Aid Company were met. Its financial transactions in Kansas itself were not always ably handled, but such a statesman as William M. Evarts said that he regarded his investment in the Kansas venture and the New England Emigrant Aid Company as the best he ever made, and Dr. Hale observed, "Our dividends came long ago in Kansas free, a nation free, in the emancipation

of four million black men and the virtual abolition of slavery the world over."

Charles Sumner, in his speech in the Senate, May 19, 1856, on The Crime against Kansas, characterized the Emigrant Aid Company as "a beneficent instrument of civilization exercising the functions of a Missionary Society, a Bible Society, a Tract Society, an Education Society and a Society for the Diffusion of Mechanics Arts."

Equally vital was the touch of New England upon the educational and religious life of Kansas. It was felt perceptibly in the earliest period when Andover Seminary, mother of other bands, organized in 1856 a Kansas band consisting of four members of the middle class, Sylvester Dana Storrs, Grosvenor C. I. Morse, Roswell D. Parker and Richard Cordley. Each was promised a salary of $600 "to proclaim the gospel in Kansas." Storrs, a graduate of Dartmouth College and a man of uncommon versatility and energy, was the guiding spirit. He was first on the ground, arriving at Quindaro in the autumn of 1857, organizing there at once a church and helping to complete a house of worship which had already been begun by the enterprising and religiously-minded colonists. He also founded a church in the village of Wyandotte, now the First Church of Kansas City, and another at Olathe. He also helped to put the church at Atchi-

son on its feet and then served effectively for twelve years as superintendent of missions, increasing the number of Congregational churches in the state during that period from 82 to 189. Morse, born in Acworth, N. H., April 19, 1827, and a graduate of Dartmouth, was the second man to reach Kansas, casting in his lot with the young colony at Emporia. He aided in establishing the State Normal School and was instrumental in securing from the legislature appropriations for its support. Parker, the third member of the Band, made his beginning at Leavenworth and then did royal service during the war at Wyandotte. Cordley, the best known one of the four, became the outstanding figure in Kansas Congregationalism, being the beloved and honored pastor of Plymouth Church, Lawrence, for thirty-eight years, and the most respected and influential leader among churches of the Pilgrim type throughout the state.

Associated with these four names should be that of Lewis Bodwell, born in New Haven, Ct., Sept. 8, 1827, who reached Kansas a year before the members of the Band and apprised them well in advance of the conditions they would face. When he and other immigrants reached the Kansas line in October, 1856, they were arrested and kept prisoners for several days until they had satisfied Governor Geary with reference to their peaceable intentions. Bodwell's courag

and persistency appeared in his sermon to his fellow prisoners encamped on a creek. His text was, "Lo, I am with you always." When John Brown led his last company of slaves northward Mr. Bodwell was one of the few who ventured to see them safely over the Nebraska line. He was twice pastor of the Topeka Church and served several years as superintendent of missions, and was one of the founders of the Washburn College.

Plymouth Church, Lawrence, grew to be a kind of cathedral center for Kansas Congregationalism. One of its charter members, O. A. Hanscom, had been a member of Mt. Vernon Church, Boston. When the organization of Plymouth was being effected, he produced a copy of the Mt. Vernon manual on which the rules and covenant for the new enterprise were based. The records on that day were written on the crown of his beaver hat by Samuel C. Pomeroy, born in Southampton, Mass., in 1816. He was one of the agents of the Emigrant Aid Company and afterwards United States Senator. New Englanders from various localities were plentiful in and around Lawrence. A group of families from Groton were only five miles to the south. A leader among them was Deacon Charles Dickson, a graduate of Yale College, whose wife was a niece of Samuel J. Mills. Not far away was a group from New Haven, Ct. Prominent in the early activi-

ties of Plymouth was a family named Montieth from McIndoe Falls, Vt., members of which had an active part in the management of the Underground Railway. The editor of the *State Journal* was Josiah Trask, son of Dr. Trask of Fitchburg, Mass., the well known crusader against tobacco. Judge Jesse Cooper of Wyandotte, a native of Vermont, was another strong force in the early days. Justice David J. Brewer of the United States Supreme Court, whose mother, of the famous Field family, was born near Boston, served Kansas, where he resided so long, not less effectively than he did the nation.

The earliest Kansas records show, as was to be expected, deep interest in education. The first private school in the territory was opened in Lawrence by James F. Legate of Massachusetts. Washburn College at Topeka, now one of the leading educational institutions of the state and of the trans-Mississippi region, came into being largely through the efforts of New England men. On its faculty, its board of trustees and among its benefactors throughout the years, have been many men and women of New England antecedents. It owes its name to Ichabod Washburn of Worcester, Mass., who in the early days gave $25,000. Another New England layman who gave the observatory and funds aggregating over $100,000 was Zenas Crane of Dalton, Mass., who concealed his name

until his death. Today Washburn shows eleven substantial structures upon its 160 acres, beautiful for situation, a plant representing one and a half millions of dollars. Its catalog indicates an enrollment of over eight hundred students. The State University at Lawrence, the State Agricultural College at Manhattan and the State Normal at Emporia all have a similar background of initiative. The seal of the State University bears the name of Amos A. Lawrence, the Boston philanthropist, who contributed the first ten thousand dollars for the institution. The Agricultural College looks to Roswell D. Parker as one of its important early friends, and Grosvenor C. Morse of Emporia was the true father of the State Normal. Fairmont College at Wichita has many links with New England. The Haskell Indian School of Lawrence is so named because of the part Congressman Dudley C. Haskell, born in Vermont, had in bringing it into being. He and his brother had much to do also with the founding of the State University.

The days when "bleeding" Kansas aroused the pity of New England, when bazaars and public meetings were held by the hundred with a view to furnishing relief, when migration westward was organized on an unprecedented scale, and on an entirely new basis, seem now far distant. Fading rapidly into the past, also, are recollections of those days in the 50's and

early 60's when bitter sectional enmities found expression in intemperate and vituperative speech, in curses and maledictions, and in lawless outbreaks. That such days as these have gone never to return, that peace and plenty, intelligence and virtue are found throughout the borders of the fair state of Kansas, is a matter for rejoicing on the part of the entire, and now unified, nation, and not least of all, on the part of New England, which modestly thinks it "had a hand in it all."

NEW ENGLAND AND THE DAKOTAS

THE Pilgrim spirit has reproduced itself all the way from Massachusetts Bay to the Golden Gate. It has helped to unite in high aims people of widely different histories and languages, as they have together laid foundations in new lands for this rapidly growing republic.

ALBERT E. DUNNING.

CHAPTER XI

NEW ENGLAND AND THE DAKOTAS

If a map of New England were superimposed upon a map of the Dakotas, the former would look like an ill-fitting and all too scanty patch upon a garment of generous proportions. The Dakotas, comprising 151,000 square miles of prairie, mountains, rivers and valley, would protrude toward all points of the compass. So, too, if you attempted to find in every Dakota town and hamlet New England names and pedigrees, you would be doomed to disappointment. They are to be found here and there, but are by no means universal. For North and South Dakota, like Minnesota, their neighbor on the East, are the resultant of many and varied streams of migration. These have made the region occupied and dominated not many decades ago by barbarous and belligerent red men the home of law-abiding, intelligent, order-loving, God-fearing men and women, who though now separated into two states, cherish substantially the same civic, educational and religious ideals and represent the same type of American life.

Nevertheless New England has affected South

Dakota in a very marked way. Its leaders, broadly speaking, have been moral and spiritual descendants of New England life through the Connecticut Reserve of Ohio, and through New England settlements in Illinois, Iowa, Michigan, Wisconsin and Minnesota. South Dakota has been impregnated with the spirit of immigrants from all these and other states of the New England type.

In many instances the connection with New England is even closer. One would hardly expect to find in a town with so decidedly a foreign name as Bon Homme probably the earliest traces of New England's touch on South Dakota. It is true that its name was given it by a friendly disposed French trader, who as he roved about evidently found some "good man" there from whom he received such hospitality as a squatter could offer him. It was then one of the few small trading centers in the great Northwest. Around the store, post-office and small hotel a half dozen log cabins were grouped. Indians roved about in hordes, threatening the life and property of the settlers.

But though little Bon Homme has a French name the place itself from the earliest days was predominatingly English and to a considerable extent New England-ish. At any rate two conspicuous objects which attract the visitor's attention today immediately suggest England's and New England's contribution

to this little prairie town and through it to state and territory.

One is a granite shaft which looms so high as to catch the eye of the traveler many furlongs away. The monument is enclosed by iron palings and on the pedestal are cut the figures 1860. It has all the appearance of a shrine, and so it is. Why? Because it marks the site of the first school in Dakota in which a few restless youngsters satisfied their thirst for knowledge by sitting at the feet of a direct descendant in the eighth generation of Governor William Bradford of *Mayflower* and Plymouth fame. Emma Bradford was only seventeen years old when she earned the distinction of being the mother teacher in the whole Northwest region, comprising the states of North Dakota, South Dakota, Idaho, Wyoming and Montana.

In her own father, D. P. Bradford, whom the little community affectionately called "Father," the plucky young schoolmarm, who had been educated in the East, had a royal coadjutor. He set the ball rolling, and having inspired his neighbors with his own enthusiasm for a Sunday school and day school he and they erected with their own hands in the spring of 1860 a crude log cabin. It had a dirt roof and a dirt floor, but it was ample enough for the eight lively children who constituted the first school.

The other object which shares with the monument the interest of the visitor today is a little edifice, plain and angular as any hill town meeting-house in Vermont or New Hampshire, with horse sheds in the rear, after the fashion of old New England. It could not have cost more than a few hundred dollars, but it is one of the most interesting and unusual houses of worship in the wide West.

The inscription over the door, "Bon Homme, Memorial Church, 1885," is no misnomer. It is all memorial from the weather-vane on the top of the spire to the foundation. The first window on the northeast stands for a boy in suburban Boston who furnished papers to the Sunday school a year and more; the Rehoboth (Mass.) Sunday school furnished another window; still another window is in memory of George Hyde, a Christian layman of Norwich, Ct. The door into the tower is a memorial of the Winchester (Mass.) Sunday school. The door into the sanctuary is in memory of the East Hartford (Ct.) Church.

How came it to pass that way out in the South Dakota country there should have been this composite structure, in the building of which Massachusetts and Connecticut joined hands with the sturdy people on the ground? The secret lies in the fact that sixty-four years before in the town of Rehoboth,

Mass., was born Oct. 8, 1816, a boy who when he came to manhood was known as Rev. D. B. Nichols. In due time he carried across the plains the unconquerable New England spirit of thrift and industry together with that devotion to education and religion that was bred in him in childhood. The fortunes of ministerial life brought him to Bon Homme in 1880, where he found a little church organized three years before with fifteen charter members, six of whom had come from the New England States. In connection with its foundation Father Bradford, as in the case of the school, was the adventurous and persevering spirit. He gave for the new edifice a lot adjoining the town site.

Hardly less serviceable to the higher life of the community in the early days was A. J. Abbott of English stock, who became a trustee and general benefactor of Yankton College. But it was the man from Massachusetts, Father Nichols, who forged the links between New England and the little frontier settlement that brought about the erection of the meeting-house. The people on the ground gave liberally. The largest subscription was one hundred dollars and the smallest three cents.

The raising of the bell to its station in November, 1885, marked its completion, and Father Nichols, constantly present with the workers during the building,

could contain himself no longer. He threw his hat off with a glad shout. The cry was echoed and re-echoed by his fellow builders.

Thus after many delays and vicissitudes the oldest rural church in Dakota was suitably housed in a building that remains today as an outstanding exponent of the New England spirit.

Yankton and its environs have a decidedly New England flavor, detected in the style of dwellings, in the look of the streets, in the speech, bearing, customs and fundamental ideas of a good proportion of the inhabitants, even if some of them have acquired their New England traits at second-hand.

Yankton also has a college. Its conformity to the New England type is as pronounced as that of any institution west of the Hudson River. It is a monument to the man in whose veins coursed the blood of many generations of New England forbears. This man was Joseph Ward. To be sure, he happened to be born just outside the limits of the original New England, in Perry City, New York, May 5, 1838. But his father, Dr. Jabez Ward, had emigrated from New Marlboro, Mass., and Joseph Ward found his wife when he was a student in Brown University, in the person of Sarah Frances Wood of Central Falls, R. I., daughter of a prominent cotton manufacturer. In his steadfastness of purpose, his devotion to education,

religion and high citizenship, in his generous spending of all his strength in behalf of others, Joseph Ward represented the New England stock at its best. He gave South Dakota its motto, "Under God the People Rule," and in the formative days of state and territory he was so alert and vigilant and so universally respected that at critical moments he was able to shape the course of events so that the outcome would accrue to the interests of the whole people. He was at the front in the struggle for statehood, in the fight against liquor and for the conservation of the public lands in the interests of the public school. For a score of years, beginning with his assumption of the pastorate of the newly founded Congregational Church in Yankton up to his death Dec. 11, 1889, he was probably the strongest moral force and the most useful citizen in the territory of Dakota, which had only been organized by the Federal Government seven years before his coming. From Sioux City to Bismarck and throughout the James and Sioux Valleys the seed of his sowing bore good fruit.

Into Yankton College Dr. Ward put his very life blood. He loved it passionately, championed it locally and throughout the country, served it unceasingly. Ward Academy in Charles Mix County also represents his spirit. The community where the Academy is located bears the name of the institution and considers itself distinctly indebted to New England thought,

literature, customs and ideals. Rev. L. E. Camfield, principal of the Academy, is connected on both sides of the house with New England families, among them Ralph Waldo Emerson's branch. Mrs. Camfield traces her lineage directly back to Mary Chilton, one of the *Mayflower* passengers. Many of the leading families in the Academy are either directly from New England, or are of New England stock.

When the inhabitants of the town of Yankton turned out *en masse* Sunday, Oct. 30, 1881, to dedicate for the uses of the college land on the bare bluff slope north of the town, it happened that the occasion was graced by the presence of a recently arrived group of young ministers from New England who constituted the Yale-Dakota Band. They, too, while in the process of training for the ministry were moved, as were the Illinois Band a half century earlier, to form themselves into a special Band with Dakota as their common objective. They brought with them a silver dollar bestowed by Dr. James L. Hill of Salem, Mass., which he contributed as New England's first gift toward the founding of the first college in that new country. The special appropriateness of the gift lay in the fact that Dr. Hill's father, a member of the Andover-Iowa Band, gave the first dollar to found Iowa College. The members of this Dakota Band were C. W. Shelton, A. B. Case, J. R. Reitzel, W. H. Thrall, P. B. Fisk, P. E.

Holp and W. S. Hubbard. Several of them were New England born and all received their professional training at Yale. In one way and another in the subsequent years they rendered large service to the religious and educational interests of the state.

Dr. Ward's essentially New England attitude toward public life was well summed up in the Memorial Number of the *Yankton Student* by his friend Judge Campbell as follows:

"He was emphatically a people's man, favoring everything that looked toward honest, free and fair government. He was deeply versed in New England polity, and was a profound believer in the fundamental and most fruitful principle of New England political institutions, local self-government; small communities, such as the township, as the unit of political administration and legislation, a numerous representative body, and small states. He believed in small states for the reason that they brought the government closer to the people, were more economical, and less easily bought and controlled by corrupt means than large states. Hence he earnestly favored the division of this large territory into two states."

But other men of New England origin wrought with Dr. Ward. Of the fifteen men on the first board of trustees of Yankton College ten were New Englanders. To its funds and its faculty New England has made frequent and liberal contributions. President H. K.

Warren, who holds the helm today, keeps the institution true to its traditional ideals. He is descended from two old New England families, the Kimballs of Ipswich, Mass., and the Warrens of Watertown, Mass.

A partial list of effective men in the public life of South Dakota who represent the New England type would include:

Governor William A. Howard, a graduate of Williams College and a lineal descendant of John Howard. He served as governor only a short time but proved an admirable administrator.

Messrs. Albert B. Kittredge of New Hampshire and Richard F. Pettigrew of Ludlow, Vt., United States Senators.

Wilmot W. Brookings, born in Woolwich, Maine, 1833, settled in Dakota in 1857. Pioneer, leader, builder of the first railroad, judge of the Supreme Court. Henry Masters, the squatter governor, was a Swedenborgian; in 1858 Brookings challenged him to debate. Two set debates followed, Brookings urging effectively New England Congregational doctrine.

John S. Foster, of Massachusetts stock, first territorial superintendent of public instruction. He established the common school system.

Edward A. Sherman, born in Wayland, Mass., in 1844. Territorial Treasurer, State Representative,

leading business man of Sioux Falls, father of the splendid park system, to which he devoted his life and means in his latter years.

Dighton Corson, of Somerset County, Maine. A pioneer of the Black Hills, judge of the Supreme Court for a quarter of a century.

Bartlett Tripp, of Harmony, Me. Chief Justice of the Territorial Court, Minister to Austria, South Dakota's most notable citizen. He bequeathed his entire estate to Yankton College.

Among the names of South Dakotan towns are Groton, Athol, Arlington, Springfield and others, which are clear proof of the New England origin of their earliest residents. Moreover, today in many a parsonage and schoolroom, in many offices and shops, on farms and in homes throughout South Dakota are to be found graduates and women students of New England schools and colleges.

High up on the hills of Western Massachusetts, in Hawley, in an old meeting-house of the distinctively New England type, on the 16th of February, 1837, there was a gathering of unusual size, consisting of people coming from many towns around. A newly-married couple was receiving the congratulations and good wishes of many friends as they were about to fare forth to far-off Dakota. The bridegroom was Stephen R. Riggs, who had been born in Steubenville, O., but a

progenitor of whose family was Edward Riggs, who settled in Roxbury, Mass., about 1635. The bride was Mary Longley, whose father, Gen. Thomas Longley, had been for many years a member of the General Court of Massachusetts, and whose grandfather had been a soldier of the Revolution under Washington. It was her privilege in youth to be a pupil of Mary Lyon, when she taught in the adjoining town of Buckland, and afterwards of Miss Grant of Ipswich Seminary. Her heart beat in sympathy with her youthful husband in his purpose to give his life to work among the Sioux Indians. Snow-drifts were still deep on the hills when in the early days of March they began their long and toilsome journey, going first by stage to New York, Philadelphia and Pittsburg, and then sailing down the Ohio on a steamer.

This was the beginning of a career of fifty years which has few parallels, even in the stirring annals of missionary service at home and abroad. Dr. Riggs was a scholar, as his Dakota grammar and dictionary and his translation of the Bible prove. He and his wife underwent the hardships of life in the log cabin and in the midst of degraded aborigines, some of whom rewarded their efforts with treachery, but many of whom underwent a remarkable inward transformation. Six sons and daughters grew up amid those primitive conditions to imbibe the same passionate

spirit of devotion and to give their lives in turn to the same service in Dakota which challenged the father in his college and seminary days.

Another man of Massachusetts stock who also gave forty years of his life to arduous and successful work among the Indians was Bishop William Hare. He also rendered a large and important service to the whites. He founded All Saints school at Sioux Falls, and was the leading influence in the reform of the notorious divorce law which brought such bad fame to South Dakota in its early years.

Rev. George W. Reed of Springfield, Mass., is also to be honored because of the length and quality of his service in behalf of the Dakota Indians.

A similar story can be told of the forceful impact of New England men and women upon North Dakota. Its development came later than that of South Dakota, but in that development many a New Englander shared. To Caledonia went pioneers from North Anson, Me., and Peacham, Vt.; to Harwood sturdy Maine people, Mr. and Mrs. Silas Dagget. The latter was a strong factor in the building up of the state, as was Mrs. Mary E. Bliss, born in Northfield, Mass. The Carlton family left its stamp upon Oriska, Mr. Delevan Carlton being a graduate of Bowdoin. Amenia was founded by thrifty and substantial people from Sharon, Ct., who never sought from Eastern

sources a single dollar in the way of support for the church, which they immediately planted and which has become widely influential. Fargo felt the influence of Judge B. F. Spaulding of Vermont; of Col. E. C. Geary of Massachusetts; of Mr. and Mrs. A. L. Moody of York, Maine; of Mr. and Mrs. O. G. Moulton of Massachusetts; of Frank W. Pearson of Manchester, N. H. Among the founders and builders of Fargo College were Deacon James P. Gould and his sister, Mrs. Lucinda S. Bassett, and Rev. A. J. Pike, all New Englanders. The college from its foundation in 1887 has had the unmistakable New England stamp. Hon. George E. Perley of Moorhead, who has been on the board of trustees from the start, is a Vermonter. Rev. Edwin H. Stickney, superintendent of the Congregational Home Missionary Society, has made a large impression on the state. He was born in Campton, N. H. His Stickney ancestors came to Massachusetts in 1639. Since 1885 he has been a part of the working forces of the state. Andrew D. Parker, a farmer at Carrington, brought his religious life from New England and was a strong factor in planting practical goodness in the state. Virgil F. Craig, a ranchman born in Machias, Me., was influential in Spiritwood and Jamestown.

Testing North Dakota, then, by the college at Fargo, its type of churches and homes, and by the character

of its manhood and womanhood, the traces of New England influence are sufficiently frequent and marked to pronounce the young state a not very distant or unrecognizable relative of the six old commonwealths east of the Hudson.

NEW ENGLAND AND CALIFORNIA

HERE are men and women who in the midst of a people in the main sordid and self-seeking cherished an ideal of the true California, men of vision and high purpose, who were here not to exploit but to appreciate, not to dig but to build, not to get but to give, not to carry something away but to leave something behind. They alone saw the highest values of California,—not money values, but social values, happiness values, religious values. The future belongs to them. California moves toward their ideals, slowly but surely. Not to furnish gold to such as rifle her hills and are gone, not to yield gain to such as would extract the virtues of her rich soil and then abandon it, not even to restore health to such as would bask in her sunshine for a few months and then depart; but to sustain a great, happy, healthful, beauty-loving, educated, brotherly, reverent people,—this is the true aim and end of California. A great motive and impulse are bequeathed to us. In this smiling, sumptuous, splendid domain of God's favor, with such deeds and such memories back of us, we may go forward, conscious that we are in true succession of Pilgrim and Puritan,—behind us a great consecration, before us a great opportunity.

JOHN W. BUCKHAM.

CALIFORNIA, planted with much seed from the Anglo-Saxon granary, will yield a harvest of industrial and moral influence, to be felt around the world.

DR. JOHN SPAULDING,
In his charge to Rev. S. H. Willey.

CHAPTER XII

NEW ENGLAND AND CALIFORNIA

Many ties—political, commercial, social, educational and religious—today bind California to the Middle West and to the East. The Empire State of the Pacific Coast has become thoroughly incorporated into the national life. It is a playground for all Americans, who after a short sojourn are enamored of its climate, its scenery, its rich and varied natural resources. They interblend so easily with the native population that sectional distinctions speedily give way to a sense of common ownership and a common pride in what California alone of American commonwealths possesses.

But there was a time not so very long ago when the fate of California hung in the balance. It was never virgin soil for the settler from the East in the same sense that Illinois or Michigan or Iowa was. Decades of occupancy by other races made California an old country long before the tide of migration set westward from the East and Middle West. The Indians, the Spaniards and the Mexicans in turn left their impress upon its soil, its customs and its material structures.

There came a time when the two civilizations

clashed, as was inevitable. Would California become part of America or would it continue to be misgoverned by Mexico? Those then on the ground had to decide, and New England in the person of William B. Ide had something to do with the outcome. He was a native of Rutland, Mass., the same town which sent Rufus Putnam at the head of a band of Revolutionary officers and soldiers to Marietta, O., more than half a century before that time. He was brought up in Vermont and later played the rôle of farmer, school teacher and carpenter in different parts of the West, reaching California in 1845. The next year he joined with Capt. John C. Fremont of the United States engineers in a bold assault upon a military post at Sonoma, thus wresting control from the Mexicans in that region. It was the first of the encounters that brought about in the course of two years the end of the domination of the Spaniards and Mexicans and secured for the United States the control of Northern California.

Opinions differ as to whether this sudden and effective raid upon the existing Mexican government, or rather misgovernment, was justified and opinions also differ as to the intellectual ability and idealism of Ide himself. Prof. Josiah Royce, in his volume on California in the American Commonwealth series, declared that as to character Ide was a perfect expres-

sion, only in Yankee form, of the Bellman in Lewis Carroll's immortal and mirth-provoking poem, "The Hunting of the Snark," and says that Ide "was captain very much in the sense that the Bellman was the captain of his resolute band." On the other hand some of the California historians look upon him as one of the heroic deliverers of the state from misrule. At any rate, the proclamation which he issued four days after the quickly improvised banner of the new Bear Flag Republic was reared, has elements in it, despite what Professor Royce called their triteness, which suggest the principles and aims that governed the Pilgrims in coming to this country:

I also solemnly declare my object to be to invite all peaceable and good citizens of California who are friendly to the maintenance of good order and equal rights, and I do hereby invite them to repair to my camp at Sonoma without delay to assist us in establishing and perpetuating a Republican Government, which shall secure to all civil and religious liberty; which shall encourage virtue and literature; which shall leave unshackled by fetters, agriculture, commerce and manufactures.

I further declare that I rely upon the rectitude of our intentions, the favor of Heaven and the bravery of those who are bound and associated with me by the principles of self-preservation, by the love of truth and the hatred of tyranny, for my hopes of success.

I furthermore declare that I believe that a govern-

ment to be prosperous and happy must originate with the people who are friendly to its existence; that the citizens are its guardians, the officers its servants, its glory its reward.

In estimating the forces leading up to the American conquest of California due credit should be given to another Massachusetts man, Thomas O. Larkin, who went to the state in 1832. He was trader and American consul at Monterey. His letters to Eastern papers helped to produce an intelligent understanding of the California situation. His work within the state itself was conciliatory and constructive. Professor Royce gives him high praise as "the country's most efficient instrument in California at the period of the conquest."

But the state was still in the making. The period of stability was yet far distant. The discovery of gold Jan. 24, 1848, by James W. Marshall at Sutter's mill on the south fork of the American River in El Dorado County, where the little town of Coloma now stands, had the effect of an electric shock upon the whole country. What Spaniards and Mexicans had never dreamed lay in such rich veins just below the surface of the ground over which they roamed, an everyday millwright in the course of his ordinary employment had brought to light. Within five years gold in shining streams had been found, to the extent

of $1,200,000,000, though little of it clung to the fingers of the eccentric man who discovered it. Despite the absence of means of quick communication the thrilling news penetrated to all parts of the country within a few months and from New England and the Eastern states farmer boys, clerks, lawyers, merchants, teachers and now and then a minister, dissatisfied with his earthly emoluments, set their faces toward California. Within six months four thousand miners were hunting for gold on the Sacramento and other rivers and the population of California grew by leaps and bounds.

Naturally New Englanders were among these eager fortune-seekers. Of the 275 vessels which in 1849 arrived at San Francisco from the ports of the United States, 121 came from New England seaboard cities or towns—Boston, New Bedford, New London, Nantucket and smaller seaports. In that single year the migration from New England to California either around the Horn, across the Isthmus of Panama, or overland, reached the proportions of thirty-five to forty thousand persons. Good judges estimate that perhaps one-fourth of this human influx consisted of New Englanders. Not all were by any means distinguishable from those who hailed from the South or the Middle West or the Rocky Mountain region. The lure of quick money and plenty of it was the chief

magnet in the case of all, yet perhaps the purely adventurous and even reckless spirit was less marked in the New England contingent than in those who set out from other sections. Many of them intended to return to their homes and families when they had filled their pocketbooks with the glittering treasure they sought, and some fulfilled that intention. Viewing them in the mass, a writer in the *New England Magazine* for February, 1898, John E. Bennett, says:

In this pandemonium of dissolution and prodigality the conduct of the New Englanders generally presented a severe contrast to that of the individuals who surrounded them. They had been raised in a different school. Their early training under the tutelage of moral and austere parents, with industry taught as a duty and shaped by arduous practice into a habit necessary to happiness, economy in personal expenditures erected into a principle which simplified their tastes, above all practical and cool, the New Englander, his body grown upon the cold soil of his native farm, with the health of its maples and the strength of its elms, fronted the condition about him with an equipment such as few others possessed. Such men soon came to be recognized by the communities as the standard element of society, so that in the minds and language of the native population the term "Yankee" designated all United States emigrants, it mattered not from what part of the country they had come. It was a word synonymous with "American," as used by Europeans.

San Francisco in those days was the stamping-ground of a good many New England men, some of whom at least clung to their ancient ideals and customs despite the craze for material things and the atmosphere of excitement and gayety. As early as November, 1844, "Sons of New England" met at the house of a Mr. Lincoln in San Francisco for public worship, followed by a New England dinner, probably the first Thanksgiving feast on the Pacific Coast. Ministers and missionaries followed quickly upon the trail of the gold-seekers. The first Protestant minister, Rev. T. Dwight Hunt, New England born and a graduate of Yale in 1840, took up his abode at Alta. Only two months behind him were two other young ministers, also sent by the Home Missionary Society, Rev. John W. Douglas, a graduate of Yale in 1840, and Rev. Samuel H. Willey, born at Campton, N. H., in 1821, and a graduate of Dartmouth College and Union Seminary. Secretary Badger of the Home Missionary Society thus instructed them: "We wish you to take a broad and comprehensive survey of the work to be done there. Never were men more emphatically called to lay foundations than yourselves, and foundations that are not to have ages to consolidate them before they are built on, but which are to have a massive, and, we trust, a beautiful and enduring superstructure erected upon them at once."

Douglas organized the first Presbyterian Church in San José. Willey started his work in Monterey, removing in 1850 to San Francisco and being assisted in the building of a church edifice by the gift of land from D. M. Howard, a Boston man, and an importation of lumber by William A. Palmer from Maine, his native state. The structure itself was one of the first Protestant church buildings in the state and in its original membership of three hundred most of the leading spirits were New Englanders. One of them was Samuel Newton, who opened the first day school in San Francisco, and another, Capt. Ebenezer Knight of Corinth, Vt., then in charge of the Atlantic and Pacific Mail Company's business. Dr. Willey lived to a great age and became a most influential force in the state, being identified with many educational and religious enterprises. He had an instinct for dramatic effects. One day in the early fifties he marshaled all the children of San Francisco and led them through the business section at the busiest hour of the day in order to impress the citizens with the need of public schools.

A serious testing of the vitality of the New England element in California came in 1849, when the territorial Constitutional Convention, of which Dr. Willey was chaplain, was held in Monterey. As a few years before the scales had been nicely balanced

between the two types of civilization, the American and the Spanish, struggling for ascendancy, so now opinion was poised between a decision for or against slavery. Should the new state come into the Union as a free state or a slave state? The South had contributed many of its citizens to California by that time and they had brought with them their traditional views and practices. But New England sentiment did not lack vigorous expression, through Dr. Willey, Mr. Hunt and others, and finally the prohibitory clause won. Yet Southern sentiment, though defeated, was not silenced. Ten years later, in 1860, it took form in an undertaking aimed at the detachment of California from the Union and its establishment as an independent republic. Fortunately just at that time a young New England minister, Thomas Starr King, had been called from Boston to the pastorate of the Unitarian Church in San Francisco. A brilliant and magnetic orator, a man of the purest character, he flamed with indignation at those who would take advantage of the predicament in which the Washington government found itself at that time to dismember the Union. He went from town to town exposing the plot, aroused great audiences to take their stand with him, and paid at last for the devotion of all that was in him to this noble crusade by the premature offering

of his own life. He was buried with military honors, United States forces furnishing a military escort.

Throughout all this exciting period the New England colony stood as one man with Starr King, and many of its leading representatives in other professions, like Frederick Billings, stumped the state with him and made their own effective contributions to overthrow the proposals of the Southern sympathizers. Mr. Billings himself was a man of distinction. He was born in Royalton, Vt., Sept. 7, 1823, came to California with the forty-niners, acquired fame and fortune as a lawyer and then as one of the builders of the Northern Pacific Railroad. He helped to found the first Presbyterian Church in San Francisco and contributed a large sum toward the cost of the edifice.

If the New England instinct for freedom expressed itself in the victorious struggle for maintaining the Union, its counterpart, the instinct for law and order, was manifested in connection with the legislation during the early days of statehood. No one stood more strongly for justice and righteousness than did Stephen J. Field, who was born in Haddam, Ct., in 1816 of a distinguished family and who graduated from Williams in 1843. He spent the year 1849 in Europe, and at its close went to California, landing at a place called Yubaville. It had been settled about eight days, had one adobe house and a population of

FREDERICK BILLINGS

Born in Royalton, Vt., September 7, 1823

AN argonaut with other "Forty Niners" he became one of San Francisco's finest citizens, contributing money and personal service to its civic, educational and religious institutions. He was also the master spirit in the building of the Northern Pacific Railroad.

one thousand people. They rechristened the town Marysville in honor of the only woman in the settlement, and on the third day Mr. Field was elected its first magistrate under the Spanish title of *alcalde*. He was a member of the first legislative assembly, and framed the bill creating the judiciary system of the state, which is still in force, and codified the laws, as did his brother, David Dudley Field, for the state of New York. He climbed the ladder rapidly, becoming Chief Justice of the state, thence being called by President Lincoln to the bench of the Supreme Court at Washington. One of his most famous opinions rendered in California was that upholding the Sunday closing law.

Another of California's famous railroad builders was Collis P. Huntington, born in Harwinton, Ct., in 1821, his father being a descendant of a signer of the Declaration of Independence. He himself had the gold fever in 1848, opened and developed a store in Sacramento and in due time projected and built the railroad over the Sierra Nevada Mountains.

New England men have had a creditable share in developing the educational institutions of California. Presumably it was a New England man who at the first State Constitutional Convention remarked, "Let us build up with the gold from our hills a university as great as Oxford." A year before that, in April,

1848, Thomas Douglas, born in Waterford, Ct., March 29, 1807, a graduate of Yale in 1831, had opened a school in San Francisco, with thirty-seven pupils. This was quickly emptied by the stampede to the gold-mining districts, but during the summer of 1849 out-door schools were taught by graduates of Yale, Bowdoin, Amherst and Harvard in the mountain camps.

But the man who brought things to pass educationally was Rev. Henry Durant, also a Yale graduate of 1827, a native of Acton, Mass., who in 1853 started a preparatory school in Oakland, where his name is held in high honor to this day. This led to the "College of California" for which a charter was obtained in 1855. Nearly all the trustees, Frederick Billings, Sherman Day, S. H. Willey, T. Dwight Hunt, were from New England. Dr. Horace Bushnell, the famous clergyman of Hartford, Ct., on a visit to the state in 1856, was so delighted with the idea that he scoured the region to help find the right site and issued a noble appeal for an endowment of half a million dollars. The present beautiful site of the University of California amid the encircling hills was finally chosen, and it was not an idealist but a hard-headed business man, Frederick Billings, who suggested the name of Berkeley, recalling the English philosopher's famous line, "Westward the course of empire takes its way."

The College of California in June, 1860, enrolled

eight students in the college department and one hundred in the preparatory. Henry Durant and Martin Kellogg, a graduate of Yale in 1850, were the first professors. Meantime sentiment in favor of state subsidy was growing and the Legislature in 1866 took action in that direction. Fortunately instead of establishing a rival institution a merger soon came about, largely through Henry Durant's mediating and constructive ability and on March 23, 1868, an act creating the university was passed. Says Anson Phelps Stokes in his "Memorials of Eminent Yale Men": "Perhaps some of Durant's success in pioneer educational work in the West was due to the qualities of heart and mind which led him to write in a classmate's autograph album preserved in the library, 'I cannot be your acquaintance without being your friend.'"

The first president of the state university was Dr. Durant. The second was Daniel C. Gilman, born in Norwich, Ct., in 1831 and subsequently a distinguished president of Johns Hopkins University. Three of his successors in the presidency of the University of California were New England men. Out of these beginnings has grown an institution second to none in the land, in its equipment, in the personnel of its teaching staff and in the standing and achievements of its graduates.

Excellent as the university at Berkeley is, other California institutions of higher learning have filled and are filling a large place in the educational scheme and all of them reflect to a considerable degree the New England valuation of learning and in all of them first and last New England men and women have been influential as teachers and guides.

In 1866 the first theological school on the Pacific Slope was inaugurated, the Pacific Theological Seminary, now Pacific School of Religion. Its first professor was Rev. Joseph A. Benton, D. D., who came to California from Everett, Mass. With him were associated Rev. I. A. Dwinell, D. D., who came from South Church, Salem, Mass., and Rev. George Mooar, D. D., who came from Andover, Mass. Dr. Benton was a graduate of Yale, Dr. Dwinell of Vermont University and Dr. Mooar of Williams College. A conspicuous figure for many years was John K. McLean, D. D., who after a long and fruitful pastorate at the First Congregational Church in Oakland became president of what is now the Pacific School of Religion. Before coming to California he had been pastor of the church in Framingham, Mass. He exerted a powerful and beneficent influence up and down the Pacific Coast.

Clustering around the University and related to it in various ways are two other schools of theology,

in the establishing and development of which New England men as trustees and instructors have had a large part.

Pomona College at Claremont, a distinctively cultural institution, has had from its start on its professorial staff men trained in New England. Its atmosphere is charged with New England idealism. The man who first broached the idea of such a college in Southern California was Myron H. Crafts of Whately, Mass. Henry A. Palmer, the first president of the corporation, was born at Stonington, Ct., and Nathan W. Blanchard, its vice-president for many years, in Madison, Me.

Another man who has continued upon the faculty from the very beginning and whose private school was merged with the new college was Frank P. Brackett, a graduate of St. Johnsbury, Vt., Academy. Several other members of the early faculty were also of New England extraction and the college has for many years maintained in the library a New England room, in which are assembled books, pictures and memorials which hark back to New England life and influence. The first dean of the college, who still holds the office, was Edwin C. Norton, a graduate of Amherst. Pres. James A. Blaisdell is closely related to New England. His father and mother were born in New Hampshire.

Its honored executive officer for many years, Rev. and Prof. Charles B. Sumner, and its historian, was a native of Southbridge, Mass. The original impulse was given by him and as secretary of the board of trustees, he effectively co-operated in gathering the financial resources of the institution and through all the years has been unfailing in counsel and devotion.

Mills College, formerly Mills Seminary, just outside of Oakland and beautifully situated at the foot of Alameda Hills, has often been called the Mt. Holyoke of the West. Its founders were Rev. and Mrs. Cyrus Mills. Dr. Mills was a graduate of Williams College. Mrs. Mills, the principal, came from Vermont. She was one of Mary Lyon's pupils and impressed her own forceful spirit upon the successive classes of young women who studied at the school.

Still another New Englander who for forty-five years has nobly represented on the Pacific Coast its sterling traits is Rev. William Chauncy Pond, D.D., born in Cambridgeport, Mass., Feb. 22, 1830. He was superintendent of the California Oriental Mission, championing the cause of the Chinese at the time when the feeling was strongest against them. The Orientals on the Coast have had no stauncher friend or benefactor than their deeply loved and widely respected Dr. Pond.

The love of one New Englander for his native sec-

tion has found tangible and novel expression in the Memorial Museum in the Golden Gate Park at San Francisco, created by Charles P. Wilcomb, formerly of Lakeport, N. H. His antiquarian instinct led him to bring together many implements, utensils and other objects gathered in all the New England states, his ambition being to have a specimen of every article used in New England from the date of its settlement to the beginning of the eighteenth century, from a colonial bedstead to a Puritan Bible.

Southern California more closely resembles New England than any other section of the state. In its population those elements which made the gold-mining zone so turbulent were never prominent. A larger per cent of New Englanders reside there proportionally than elsewhere. Through frequent reunions those who come from the same section of New England keep the ties warm with their ancestral homes. Many of them come simply to escape one rigorous winter in the East, but when once they have felt the spell of the orchards and the gardens, the mountains and the sea, they come and come again, often to stay for the remainder of their lives. In many cases they do not settle down to lives of ease but gird on the sword anew for the strife in behalf of a better California and a better world. Such men as Rev. James T. Ford, Rev. L. H. Tracy,

Judge Charles E. Harwood, George W. Marston, Henry A. Palmer, Nathan Richards, Henry Kirk White Bent, Charles B. Sheldon, Myron Crafts, are held in high honor as constructive forces in the life of Southern California.

Says Frank A. Miller of Riverside, one of the oldest residents of the state: "The debt of Protestantism in California to New England cannot be measured. There is not a Congregational Church in Southern California —over forty years old—that does not owe its existence to the labors of preachers and laymen from New England. An examination of the membership lists of the churches in Los Angeles, Pasadena, Long Beach, Pomona, Riverside, San Diego, Redlands and other cities will reveal their influence on our religious life. A similar revelation is afforded in the history of other denominations. The foundations of our faith in this state were laid by the descendants of the Pilgrim Fathers. They built up great business enterprises, they established schoolhouses, they ran newspapers. When my father came to this state the professional lawbreakers would refer—not in derision but in fear—to the activities of those 'damned religious Yankees.' "

Generally speaking, the churches in this section of the state are strong, and mirror our many-sided American Christianity from its most conservative types to the most *outré* forms of organized religion,

and here again the differentiation that New England itself has come to present in these later years is reflected three thousand miles from Plymouth Rock.

Surveying this state as a whole, the touch of New England idealism and initiative is evident in many particulars. The voices that from '49 onward spoke out vigorously and effectively against gambling, dueling, bull-fighting on the Sabbath Day, slavery, intemperance, brawling and disorder have been in notable numbers New England voices. Had no emigrants from Massachusetts or Vermont or Connecticut or New Hampshire ever crossed the Sierras or sailed through the Golden Gate, California might have been today in the possession of a foreign power or an independent republic. Those of New England descent gladly acknowledge what other loyal Californians have done for the state during these nearly seventy-five years since it was admitted to the Union. But they also rejoice that they, their fathers and grandfathers had a part in the upbuilding of the beautiful state that stretches from snow-crowned Shasta nine hundred miles to where the waves of the Pacific gently break upon the shores of San Diego.

NEW ENGLAND AND THE PACIFIC NORTHWEST

OUR type of Christianity means farms and flour-mills, and factories and bridges, as well as school-houses and churches and catechisms. We do not forget what hard, bloody, animal pagans our Celtic and Anglo-Saxon ancestors were, when Christianity planted "a quart of seed wheat" in the British Islands, and Alfred gave them letters, and Bede portions of the Bible. Then began the English-speaking Christianity of today.

WILLIAM BARROWS.

CHAPTER XIII

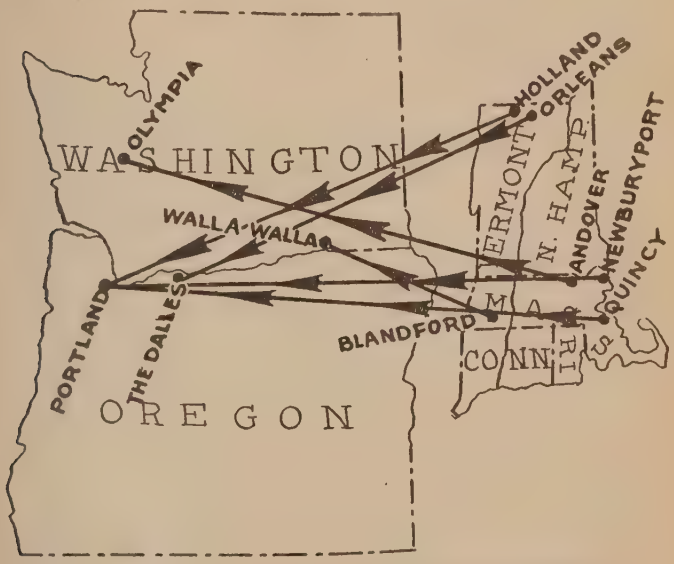
NEW ENGLAND AND THE PACIFIC NORTHWEST

Just how much of New England piety and altruism two ships—the *Columbia* and the *Washington*—which sailed out of Boston Harbor in the autumn of 1787 carried on their long voyage around Cape Horn and thence up the Pacific Coast to those great stretches of river, wilderness and mountains which then comprised what was known as Oregon no one today can state with any degree of precision. It was frankly a commercial expedition, though undoubtedly the passion for exploration and discovery was another motive animating the crews of both vessels. The end chiefly in view was the opportunity to purchase furs from the natives of those far-off regions. Many hopes had been raised by reports received regarding the wealth that might be derived by shrewd Yankees from such negotiations. One of the three Boston merchants who were behind the undertaking bore the honored name of Bulfinch; another was Joseph Barrell; a third, Samuel Brown. With these were associated John Derby, a shipmaster

of Salem, and Capt. Crowell Hatch of Cambridge. The captain of the *Columbia,* John Kendrick, came from Wareham, Mass., and the captain of the *Washington,* Robert Gray, from Tiverton, R. I. Among the other officers and seamen must have been a few at least who then, just at the close of the Revolutionary War, represented in their own persons the principles in behalf of which New England strove in that contest.

Yankee seamanship, at any rate, was put to the test and not found wanting. The voyage, with the delays necessitated by weather conditions, consumed nearly a year. It was two years more before the adventurous company reached Boston again, for after the *Columbia* took its cargo of skins aboard in the Oregon waters, it sailed for China, where there was no difficulty in disposing of their goods at a profit. Then the ship was loaded with tea and completed the journey around the world, being the first American vessel flying the Stars and Stripes to circumnavigate the globe. No wonder that when it reached Boston on Aug. 10, 1790, officers and men were given a great popular reception and sumptuously entertained by Governor Hancock. A conspicuous figure in the festivities was a young Hawaiian chief named Attoo, who had been brought to America from the Sandwich Islands, the first of his race ever

seen in Boston. The expedition in view of its extent and outcome certainly revealed the seagoing properties possessed by New England men. On a second



THE TOUCH OF NEW ENGLAND UPON THE PACIFIC NORTHWEST

FROM Newburyport, Mass., went George H. Atkinson to Portland, Ore.; from Blandford, Cushing Eells to Walla Walla, Wn.; from Andover, Isaac I. Stevens to Olympia, Wn.; from Quincy, Simeon G. Reed to Portland, Ore. From Orleans, Vt., went Smith French to The Dalles, Ore., and from Holland, Vt., W. S. Ladd to Portland, Ore.

trip to Oregon Captain Gray discovered and sailed up the Columbia River for some fifteen miles.

"His was the first chart ever made of its shores;

his the first landing upon its banks by civilized man; and the name he gave it has been universally accepted. The flag he there threw to the breeze was the first ensign of any nation that ever waved over the shores of our great river of the West. . . . And when we remember that as a result of this came the Lewis and Clark exploring expedition—the first in the history of our nation—closely followed by the settlement at Astoria in 1811, then it may be safely said that the title of the United States to the territory drained by the Columbia River and its tributaries became incontestable."

Thus early in the development of that region did Bostonians show their dominant hand, and for forty years to come the fur trade along the coast, so far as Americans carried it on, was conducted by vessels outfitted in New England ports. Their presence led the natives to call all Americans coming to the region "Bostons," as distinguished from "King George men," by which term the British traders were designated.

Among those who in 1778 accompanied Capt. James Cook on his third and last voyage to the Northwest Coast was John Ledyard of Connecticut, whom Professor Meany in his "History of the State of Washington" calls "one of the most singular characters in American history." Ledyard met

Thomas Jefferson in Paris in 1785 and stimulated his interest in trade possibilities in the region. This was one link in the chain which led to the sending of the Lewis and Clark expedition to Oregon in 1804.

Though the John Jacob Astor enterprise, which fruited in the first American settlement in Oregon at Astoria, was initiated and carried on largely by men outside of New England, a Massachusetts boy named Russell J. Farnham was one of its trusted leaders and assisted in the erection of the trading-post at Spokane in 1812. A Boston schoolmaster, Hall J. Kelley, who evidently possessed a penchant for advertising, issued in 1815 a number of pamphlets which helped to make the country known to New England people, whom he sought to induce to colonize the region. Among those thus influenced was Capt. Nathaniel J. Wyeth of Cambridge, an original but forceful man who in 1832 led one of the first groups of Bostonians who undertook to reach Oregon by the overland route. The party employed for vehicles as far as the Alleghanies a curious compound of wagon and boat which was the butt of Harvard students when it first appeared on the streets of Cambridge. After many vicissitudes and some desertions the persevering remnant reached Fort Vancouver on Sept. 16. Wyeth built the first trading post within the limits of the present state

of Idaho, then a part of Oregon, and brought with him the first schoolmaster, John Ball by name.

The way in which Ball acquired in early life an interest in the Oregon country is another illustration of the unexpected reach of human influence. It seems that some time prior to 1804 John Ordway of Grafton County, New Hampshire, went as far west as St. Louis. In 1804 he joined the Lewis and Clark Exploring Expedition to the Pacific coast in the capacity of a sergeant. He returned to his New Hampshire home in 1806. Upon arrival there he called upon a neighbor named Nathaniel Ball and told the story of his western experience. John Ball, then twelve years old, listened with intense interest to the narrative, and determined to go to Oregon. In due time he graduated from Dartmouth College, studied law and was admitted to practice.

In 1831, learning that Captain Wyeth was planning a trading expedition to Oregon, he joined it, crossed the plains, and arrived at Fort Vancouver Oct. 29, 1832. A little later he was requested by Dr. John McLoughlin, chief factor, to open a school for a dozen boys—all mixed blood. In that way he became the first school-teacher in what is now American territory west of the Rocky Mountains and north of the forty-second parallel.

In the distinctively missionary approach to Oregon

and Washington, New Englanders, as was to be expected, played a considerable part. As a result, to a large extent, of the appearance of white men in the North Pacific coast, beginning with Captain Gray, the aborigines became impressed with the idea that the white race had an object of worship far superior to any of which they knew. Finally, as the outgrowth of a council, four braves went to St. Louis in 1831 in search of religious teachers.

Among the first to respond to this plaintive appeal was Rev. Samuel Parker, D.D., a native of Ashfield, Mass., a graduate of Williams College and of Andover Theological Seminary. He had served as a pastor in Congregational churches in Massachusetts and New York. He proved to be one whom the American Board, which had felt the impulse to enter this new field, could utilize. After discussion the Board decided that the wise thing to do was "to ascertain by personal observation the condition of the country, the character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them." Dr. Parker and Marcus Whitman, M.D., were appointed to make this examination. Dr. Whitman, although a native of Rushville, N. Y., was descended from Massachusetts parents and was a graduate of the Berkshire Medical School at Pittsfield, where he practiced

four years. His paternal grandfather was Deacon Samuel Whitman of Plainville, Mass. The two men reached St. Louis in time to start westward April 5, 1835. Green River was reached on August 12. The Nez Perces Indians were in camp there. The white men made known their misson, and were graciously received. It was thought best for Whitman to return and begin preparations for the next year's journey. Parker continued westward, reached the Hudson's Bay Company post at Fort Vancouver Oct. 16, and was invited by Dr. John McLoughlin, its responsible head, to spend the winter with him. The invitation was accepted, and from that date until June 18, 1836, Parker was guided by the instructions given him by the American Board. He sounded out the practicability of penetrating with safety every portion of the vast interior, and the disposition of the natives in respect to the proposed mission among them. These questions being disposed of satisfactorily, Dr. Parker started homeward via the Sandwich Islands, arriving at New London, Ct., May 18, 1837, after being absent more than twenty-six months, and traveling more than twenty-eight thousand miles.

While homeward bound Dr. Parker prepared a series of lectures relating to the "Oregon Country" and the Sandwich Islands, and for two or three

years spent much time in lecturing, thus arousing interest in the "Far West." Several editions of Parker's book were issued prior to 1850, sixteen thousand copies in all, and it had much influence in directing public attention to this then remote region.

Early in 1833 the call of the Indians, already alluded to, reached Dr. Wilbur Fisk, President of the Wesleyan Methodist Academy at Wilbraham, Mass., and on March 20 he wrote a letter to the Methodist missionary board suggesting the establishment of a mission among the Flatheads. Action was taken at once, the board having a fund for the emergency, and Dr. Fisk was called on to organize the enterprise. He selected Rev. Jason Lee, one of his former students, as the leader. Lee was born at Stanstead, Canada, but his parents were from Massachusetts. He called to his aid his cousin, Rev. Daniel Lee, and Cyrus Shepard, a layman from Lynn, Mass. They arrived at Liberty, Mo., April 20, 1834. A few days later, having added two acceptable laymen to his force, the westward journey was begun, which ended at Fort Vancouver after a journey of two thousand miles on horseback. Twelve days later Mr. Lee preached at this fort morning and evening to a "mixed congregation of English, French, Scotch, Irish, Indians, Americans, half-breeds, Japanese, etc., some of whom did not under-

stand five words of English." Jason Lee was a man of great force. In his company of missionary settlers in the Willamette Valley were a number of New Englanders, who became permanent citizens.

By the middle of October a mission station was chosen at a point about ten miles north of the present city of Salem on the east bank of the Willamette River. Out of what is commonly known as the "Lee Mission," a work distinctively among Indians and ending in 1842, grew the "Oregon Institute," a school for white persons, located within the limits of what is now the city of Salem, the capital of Oregon. The founder of Salem was Dr. William H. Willson, a native of New Hampshire, who came to Oregon by sea from Massachusetts in 1837. The first teacher was Mrs. Chloe A. Clark Willson, a native of Connecticut. She came to Oregon, via Cape Horn, in 1840. The next teacher was Rev. Nehemiah Doane, from Eastham, Mass. In the winter of 1852-3 this institution was chartered under the name of Willamette University, and has been an important factor in the educational system of the Pacific Northwest ever since. In recent years, through the provision made for a building by a Vermont farmer who came to Oregon over sixty years ago, and through increased additions to its

endowment fund, it has been able to serve the public much better than ever before.

The efforts of the American Board already alluded to in connection with Dr. Samuel Parker took definite form in the winter of 1835-6, in the sending of the famous group consisting of Marcus Whitman, M. D., and wife, Rev. Henry H. Spalding and wife and William H. Gray. Their mission was established in what is now the State of Washington at Waillatpu, six miles from the present city of Walla Walla, among the Cayuses. Both couples had been recently married. Mrs. Spalding before her marriage was Miss Eliza Hart of Berlin, Ct. She and Mrs. Whitman were the first white women to cross the Rockies.

Among the American Board workers who later joined the Whitman mission were Rev. A. B. Smith of Connecticut, Rev. Elkanah Walker, who hailed from North Yarmouth, Me., and Cushing Eells, who was born in Blandford, Mass. He was the founder of Whitman College at Walla Walla, with whose early development as well as later extension many New Englanders have been identified.

Commissioned by the North Litchfield (Ct.) Association, went forth in 1839 Rev. J. S. Griffin, who founded in 1842 the first Congregational church in Oregon, located on Tualatin Plains. About that time

Rev. Harvey Clark, born in Chester, Vt., Oct. 7, 1802, an independent missionary of large caliber, did effective pioneering work and organized in 1844 a church in Oregon City. To his efforts and those of Mrs. Tabitha Brown of Brimfield, Mass., and of Rev. Elkanah Walker, Tualatin Academy, started in 1848, and Pacific University at Forest Grove, owe in part their inception.

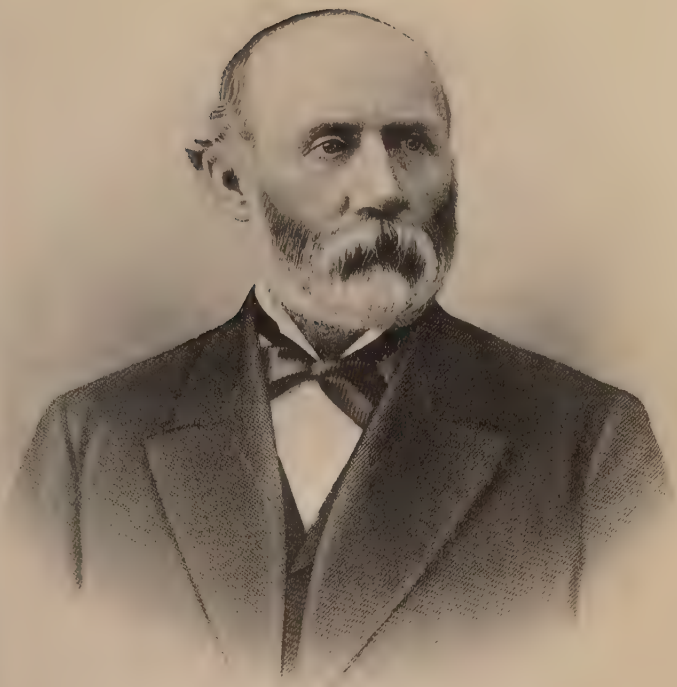
Father Eells himself well deserved the title which he came to bear, "the St. Paul of Eastern Washington," long before he completed his fifty-five years of laborious service. He assisted in organizing the First Congregational Church east of the Cascade Mountains at The Dalles. He taught in Oregon Institute, afterwards Willamette University, and at Tualatin Academy, and later at Whitman Seminary, out of which the college grew. He was a friend and helper of the Indians at a time when contact with them meant the hazard of his own person. He helped to found many churches, to a number of which he presented the bell that today sounds out the invitation to the sanctuary. In spirit and in action he exemplified the purposes of the early settlers of New England. He gave to the enterprises in which he was interested the proceeds of a rigorously self-denying life. Besides his gifts to Whitman College he gave to sixteen churches in Oregon

and Washington over $9,000. Dr. Lyman Abbott well said of him, "A man of great and beautiful character, of unsurpassed consecration, and one to whom the republic of the United States owes a far greater debt than to many who have occupied a far more conspicuous place in history."

If New England had only contributed to the development of Oregon George Henry Atkinson, it would deserve to be enumerated as one of the chief sources of the formative influences exercised upon the territory. He belongs to the noble company of great New Englanders. Born at Newburyport, Mass., May 10, 1819, and trained at Dartmouth College and Andover Theological Seminary, he and his young bride started early in 1847 for Oregon via Cape Horn and the Sandwich Islands. The long voyage consumed more than a year, but from the time he sailed up the Columbia River on June 12, 1848, to the time of his death, Feb. 25, 1889, Dr. Atkinson was a power in the field of religion, education and government. The entire Pacific Northwest owes an incalculable debt to his faith, his pertinacity and his sound common sense. He found the region in a chaotic condition, the territory having recently come nominally under the authority of the United States. Only a few thousand English-speaking people were residing in Oregon in the midst of

Indians, many of whom were suspicious and some of whom only a few years before had murdered Dr. Whitman and his companions. The discovery of gold in California in January, 1848, six months before this, was draining off some of the more capable and resourceful elements of Oregon's unstable population.

Dr. Atkinson met the situation with undaunted spirit. As a religious leader he sowed, cultivated and reaped, first as pastor at Oregon City, where he dedicated the first Congregational church in Oregon and perhaps on the Pacific Coast, then at Portland, and later as state superintendent of missions, until a hundred churches of the New England Congregational type came into being. His was a broad conception and interpretation of the Christian religion. He saw its proper relationship to material progress. No field of activity failed to command his interest. He initiated many important enterprises and cooperated in more. A scholar by instincts and maintaining through rigid self-discipline his scholarly habits, he helped to shape the school system of the territory, leading especially in the foundation of the academy and university at Forest Grove, the academy at Cheney and Whitman College. In Portland, where he was pastor of the leading church for nine years, he gave special attention to the public schools.



GEORGE H. ATKINSON

Born in Newburyport, Mass., May 10, 1819

HIS wise statesmanship and indefatigable industry contributed notably to Oregon's development from primitive conditions into a strong, prosperous and happy commonwealth.

He was secretary for forty years of Tualatin Academy, which in 1854 grew into Pacific University, and secured as its head a young Vermonter, Sidney Harper Marsh, a son and grandson of college presidents. Of the first five presidents of Pacific University covering the period from 1854 to 1913 three were alumni of the University of Vermont. A good proportion of its teachers were men and women from New England.

Industries of many types, commercial, agricultural, were all speeded forward by his writings, his public addresses and his practical programs. He became an authority on the early history of the region. He went East from time to time not only to renew his professional fellowships but to inform himself regarding the most modern school methods and to induce good teachers and ministers to emigrate to Oregon. A charming personality, he knew how to conciliate critics and to win and keep a devoted following of men and women who today in their own persons and that of their children stand for the New England ideals. Viewing his forty years of unflagging labor in so many fields of action, his close friend and companion in the gospel for many years, Dr. S. H. Willey of California, well says:

The study of the career of Dr. Atkinson on this Coast is itself an inspiration. It is a lesson of

heroic courage. It is a lesson of fixedness of purpose to overcome great difficulties. It is a lesson of willingness to work on year after year, while seeing but comparatively small results. It is a lesson of contentment in a remote, lonely, and, for a time, obscure field, and nobody ever heard him complaining that after five or ten years of hard service, he was not called to a more prominent place. He worked on till he made the place itself prominent.

From the United States Commissioner of Education, Dr. John Eaton, came at the time of his death this tribute, which might well serve as the inscription on his monument: "Dr. Atkinson was one of the most completely rounded men I ever knew, and I shall always be his debtor."

Following the example of other famous "Bands" six young men in Yale Divinity School of the class of 1890 organized themselves into the Washington Band. Moved by a desire to put their talents and acquirements where they would count most for their country, they chose the far distant region of the Pacific Northwest. The six were Stephen B. L. Penrose, who became president of Whitman College, Edward L. Smith, John T. Nichols, William Davies, Lucius O. Baird and G. E. Hooker. Three of them were born in New England and all carried away from the institutions where they were trained the New England valuation of education, religion

and the service of mankind. All but one of the six remained in Washington for periods ranging from fifteen to twenty-five years. Three are still serving the churches and institutions of the state. Their influence upon Eastern Washington has been marked and abiding.

Of the Oregon pioneers who trekked across the plains it has been estimated that only about six per cent came from New England, though there were many who were of New England stock. Again a demonstration was given of what a minority might accomplish if it succeeded in impregnating others with its own sense of values.

It was the influence of New England settlers which held Oregon to the Union at the outbreak of the civil war when Joseph Lane and his pro-slavery followers were using every effort to induce the state to secede and to throw in its lot with the South. The few men who joined the Union army from Oregon were largely the loyal descendants of the men who had gone out from New England as pioneers.

The men who governed the state in the quarter century from 1861 to 1886 form a chain of New England men broken only in two short links. Their names are James W. Nesmith, Lafayette Grover, both of whom came from Maine, S. F. Chadwick from Connecticut, Zenas Moody from Massachusetts.

Grover besides being governor for six years served a term in the lower house of Congress and later a term in the U. S. Senate. He was a pioneer of the rugged type and was recognized at Washington as a natural orator, and a man of large influence. Nes mith was United States Senator from 1861 to 1867.

Two men from New England who stamped their influence permanently upon the judiciary of the state were Reuben P. Boise from Massachusetts and E. D. Shattuck from Vermont. Both served for many years upon the bench. Judge Shattuck, although a pronounced Democrat was elected term after term, nominated by Republicans and Democrats alike, so highly was he esteemed by all parties as a man of unblemished integrity, and a learned and able jurist.

The first governor of the territory of Washington was Isaac I. Stevens, born at Andover, Mass., and a forceful and conscientious leader. He was one of the first representatives whom Washington elected to the United States Congress. In the field of finance and material development, Austin Corbin, born in Newport, N. H., in 1827, and in his day one of the leading financiers of the world, his brother, D. C. Corbin of Spokane, and Frederick Billings, a native of Vermont and president of the Northern Pacific Railroad, were prominent.

In the business life of Oregon from its pioneer

days to the present two names stand conspicuous for sound methods and eminent success. These are Henry W. Corbett, born in Massachusetts, and William S. Ladd, who came from northern Vermont as a poor boy seeking his fortune in the almost unknown territory in the Northwest. Both men were possessed of Yankee thrift and enterprise. Both started in business in a small way and built up large banking institutions which are still conducted by their descendants—worthy sons and grandsons of worthy sires—and counted among the strongest financial institutions of the Northwest. The First National of Portland, founded by Mr. Corbett and his partner, Henry Failing, has the honor of being the earliest National Bank established west of the Rocky Mountains.

In the early fifties Smith French and his two brothers went out to Oregon from Orleans County, Vermont, and settled at The Dalles on the Columbia River. What Messrs. Ladd and Corbett did for Portland these enterprising Yankees did for their prosperous city located at the head of navigation, just east of the cascades. For many years the firm of French Brothers held a commanding position in building up a large section of Eastern Oregon.

Another New Englander who came to Portland at a somewhat later date and contributed largely to its

commercial standing was Theodore B. Wilcox, who built up the largest grain and flour business of that section.

The influence of New England men on the commercial prosperity of the great Northwest was not confined to pioneer days. It is still a potent factor in many lines.

Of the forty-nine Congregational ministers in the Pacific Northwest in 1880, twenty were from New England. Of the thirty-two persons who voted affirmatively on May 2, 1843, when the provisional government of Oregon was organized—the first attempt at civil government in American territory west of the Rocky Mountains—fifteen were from four New England states as against seventeeen from eight other states. The first representative in Congress from the Pacific Coast was the delegate from Oregon in 1849, Samuel R. Thurston, a native of Maine.

An institution like Whitman College, into which went so much of faith and consecration at the start, could hardly fail, if properly guided, to attain the position of distinction which it now holds on the Pacific Coast. Its growth has been of a substantial character, especially during the administration of Dr. S. B. L. Penrose, for nearly a quarter of a century its president. He is a graduate of Williams

College and has been notably successful in adding to the material equipment of the institution, in broadening its curriculum and in enlisting among its supporters many leading business and professional men throughout the large inland empire, for whose sons and daughters Whitman provides a higher education of the finest type. Approximately half of the graduates of the college are in the occupations and professions in which the idea of service is considered to be more prominent than any other motive.

Another educational institution of increasing importance to the Pacific Northwest, Reed College at Portland, has a direct line of connection with New England. Indeed, it has been said that if Priscilla Mullins of Plymouth Colony had not made her famous remark, "Why don't you speak for yourself, John?" to John Alden, the Pacific Coast might have lacked one of its leading colleges. The genealogical chart just published by the institution shows that Amanda Reed, its founder, was a direct descendant of Priscilla and John Alden. Simeon G. Reed came to Portland from Quincy, Mass., in the pioneer days and started the line of steamships on the Columbia River which became the Oregon Railroad and Navigation Co.

The early missionaries, notably Jason Lee and Dr. Whitman, quickly discerned the commercial pos-

sibilities and the political importance of the region to which they had come. It was a time when the pressure of the Hudson's Bay Company was so strong and constant, and often so insidious, that the territory seemed likely to become a part of British America. The United States Government hardly realized what might be its importance to the Union if it could be incorporated therein. Said a Congressman about that time, "I would not give a pinch of snuff for the whole of Oregon!"

Certainly first and last the men from the Atlantic seaboard who settled in Oregon and Washington in these critical years helped to produce the change in Congressional sentiment that resulted in the overthrow of British influence and the final assertion by the United States of its rights to that region. Without exaggerating what Whitman, Lee and others did, it is only right to credit them with prescience, courage and perseverance, to the end that the Stars and Stripes might wave permanently over these extensive and fertile plains.

In California the New England and other eastern influences were cast into the scale in favor of the American type of civilization as over and against the Spanish type. In Oregon and Washington the issue was between two types of Anglo-Saxon civilization, one of which at that time, it seems only fair

to say in the light of history, was less self-seeking and autocratic than the other. Here again the broader, the more democratic, the more truly New England conceptions prevailed.

In summing up the story of New England's part in the material, intellectual and spiritual development of the Pacific Northwest, it may be safely stated, in the language of George H. Himes of Portland, an eminent historical authority, that "the New England states exercised a much greater influence than any equal number of other states."

NEW ENGLAND AND HAWAII

THE voyage of the "Thaddeus" was a forlorn adventure of fanatical youth in the eyes of the world of their day. The little company of boys and girls—for that was all they were—set out never expecting to return. They surrendered all that life held dear except love, and that, owing to the little acquaintance they had with one another, was practically all in the prospect. With all their faults they were Christlike. And their ambitions for the Hawaiians covered the all of life—housing, clothing, industry, education, civil rights, thrift, ownership of property, character. Is it any wonder that they wrought one of the most notable transformations which any community in history has exhibited?

THE HONOLULU FRIEND, March, 1920.

THE proportion of inhabitants who can read and write is greater in Hawaii than in New England. They may be seen going to school and public worship with more regularity than the people at home. . . . In no place in the world that I have visited are the rules which control vice and regulate amusement so strict, yet so reasonable and so fairly enforced. . . . I found no hut without its Bible and hymn book in the native tongue, and the practice of family prayer and grace before meat, though it be no more than a calabash of poi and a few dried fish, and whether at home or on a journey, is as common as in New England a century ago.

RICHARD H. DANA.

CHAPTER XIV

NEW ENGLAND AND HAWAII

Who in 1819 cared for a little group of eight islands dotting the mid-Pacific a few degrees north of the equator, 2,100 miles from San Francisco, 3,400 miles from Japan, 4,900 miles from Australia? Stretching in a fairly straight line southeast to northwest for a distance of 400 miles, with a combined area of 6,449 square miles, less than that of New Jersey, they were but a speck in the vastest of oceans. To be sure, to the outward eye they were as entrancing then as now. Bathed in almost perpetual sunshine, they lay in the lap of the Pacific. Its waves broke gently on the green shores. Luxuriant tropical vegetation clothed the valleys and hillsides with verdure and beauty. Mauna Kea, queen among mountains, lifted its snow-capped summit into an azure sky. With no swift or marked changes of temperature and with the soft breezes wooing one to the full enjoyment of the languorous and sensuous life, these islands were indeed an earthly paradise.

Except that man was vile. Not that he was so depraved as not to be on occasions friendly and

gentle, but the primitive, savage elements in the human make-up were in control. Impurity, many revolting forms of vice, the practice of human sacrifice, cruelty toward the sick, the aged and little children, the tyrannical rule of king and tribal chiefs, superstition of the most degrading type and a rigorous and burdensome ritualistic ceremonial for propitiating the gods made what might have been a garden of the Lord into an abode of uncleanness and strife.

But nobody cared. In the forty years since the islands had been discovered by Capt. James Cook, trading vessels of various nations had been coming and going in the beautiful harbors. But officers and crews, as a rule, had no other motive for landing than to exploit and prey upon the natives. All too easily they became the victims of cupidity and lust. To the rest of the world it made little difference what happened or was likely to happen to those little islands in the mid-Pacific which Nature had made so fair.

That was in 1819. A century passed and the whole world was taking notice of these jewels of the Pacific. They had become the meeting place of the West and the East. What might now happen to them, any impending change in their status, would be the subject of comment in the capitals of

the strong nations of the earth. The whole international checkerboard would be thrown into confusion should they declare independence of the United States or pass into the control of some other power. They are a key both to the Occident and to the Orient. Any country which aspires to an influential place in the family of nations would pay a high price toward securing even a coaling station there, and a still higher price to be able to determine what ships should or should not pass in and out of its lovely harbors.

Hawaii has acquired what is known in diplomatic circles as strategic value. It is a station of paramount importance on the highway of the Pacific. At the Honolulu docks the great liners and multitudes of smaller steamers and ships, flying the flags of every sea-going nation on the earth and connecting the United States with China, Japan and the Philippines, and Australia with British Columbia, provide themselves with food and water and coal for their future voyaging. From her shores they take away annually over a billion pounds of sugar, more than a million pounds of rice and nearly three million cases of juicy pineapples, besides coffee, mangoes, oranges, cocoanuts, grapes and figs in profusion. In a recent year the islands' sugar crops exceeded $75,000,000 in value. One important

factor contributing to the development of the sugar industry is the Planters' Experiment Station, to the support of which the planters contribute $200,000 annually, in order that experts may be employed to study the agricultural, chemical, entomological and pathological phases of the sugar industry. In 1919 the value of the coffee crop totaled nearly $1,500,000, and the pineapples grown on some 50,000 acres of land were valued at $20,000,000.

But traders and travelers find today in Hawaii something more than fertile and prolific fields. Honolulu is one of the most substantial as well as one of the most beautiful cities in the world. Its homes, schools, churches, public buildings, theatres, charitable institutions, its ongoing life from day to day as expressed in mercantile organizations, in social and civic relationships, in profit-seeking enterprises and in altruistic undertakings, parallel, and in some respects improve upon, the celebrated cities of Europe and America. Throughout the island, and on several of the smaller islands, one comes upon similar evidences of a Christian civilization. The territorial prison in Honolulu is one of the best penitentiaries in the world from the point of view of methods used to reclaim the criminals. Prisoners at Oahu jail were formerly allowed to do domestic work in private homes. "What do you

do," asked a prison reformer from the United States, "if the prisoner fails to return at night?" "We lock him out," was the prompt reply of the jailer. A recent visitor, Dr. George L. Cady, writes: "There are no social reforms, no uplift movements organized anywhere for the backward races or the un-American races which you will not find here. It should make us proud to know that nearly all of this splendid activity is being manned and womanned by the children of the early missionaries of the American Board. There are few endowments, philanthropies, schools which do not bear the names of those splendid groups of men who first sailed to these shores one hundred years ago."

Though Hawaii is the latest territorial acquisition of the United States, it is to all intents and purposes a little republic of its own, able to order effectually its own affairs, presenting to the world the uncommon spectacle of people of many racial strains living together peaceably. Dr. Doremus Scudder, for many years superintendent of the Japanese work of the Hawaiian Missionary Board, says: "Less race prejudice exists in Hawaii than in any other American Commonwealth." Those who have come from other lands—Chinese, Japanese, Koreans, Filipinos, Portuguese, English, Scotch, Irish, Germans, Russians, and the racial

amalgamations arising from their presence—constitute one of the world's greatest melting-pots. The representatives of these numerous races greatly outnumber the native Hawaiians, now reduced to twenty-five thousand in number; and in this vast conglomeration men and women of the Anglo-Saxon origin are quite in the minority. Nevertheless, politically speaking, they are in the ascendancy. They hold the leading offices, they direct the most important industrial enterprises. They may be said practically to control the situation, not through employing the devious methods known to politicians nor by virtue of their financial strength, but because of the influence of their sterling characters and their capacity in the field of supervision and administration. Little by little they are assimilating this motley population to the accredited Anglo-Saxon standards. The work of Americanization is going forward steadily, with programs that are well financed and represent the best educational methods of America and Europe.

How comes it that from being a nonentity in the world a hundred years ago Hawaii has been lifted to a place of conspicuity, that it has ceased to be pagan and become civilized, that it has been the scene of as remarkable a transformation as ever

took place in the course of a hundred years in any part of this planet?

The secret is that somebody after all did care, as long ago as 1819. The first somebody was Samuel J. Mills, one of the most famous graduates of Williams College, born in Torringford, Ct., in 1783. In 1809 he found a dark-skinned boy of fourteen by the name of Obookiah weeping on the doorstep of one of the college buildings at Yale. He was born in Hawaii and having seen his father, mother and infant brother slain in one of the many tribal wars, he appealed to kind-hearted Captain Brintnall, in charge of a New England ship, then in the harbor, to take him to America.

On the long journey he fell in with a Yale student, Russell Hubbard, who taught him the English alphabet. In his own account of the voyage written a good deal later, Obookiah said, "Christ was with him when I saw him and I knew it not."

On reaching New York Captain Brintnall took the little Hawaiian waif to his own home in New Haven, where the chance meeting with Mills opened the way for the lad to obtain an education. He was sent first to a grammar school in Litchfield, Ct., and later to the Foreign Mission School just started in Cornwall, Ct., for "heathen youth in the United States." Seven nationalities formed the student

body. This school was the forerunner of Hampton and Tuskegee, the International College in Springfield, Mass., and the Schauffler Training School in Cleveland. Obookiah's untimely death shortly afterwards deepened Mills' enthusiasm for a mission in these mid-Pacific islands. Other New Englanders thrilled with the same purpose and young men began to prepare themselves for the novel and difficult enterprise.

The first group to go was a sociological unit of twenty-one persons, three of them native Hawaiians from the Cornwall school, one of whom had come on the same boat that brought Obookiah from the islands. Among the eighteen Americans were two ministers, two teachers, a doctor, a farmer and a printer. The married men were accompanied by their wives and children. With the exception of the young physician, all were from New England. The two commanding personalities were Hiram Bingham, born in Bennington, Vt., in 1789, a graduate of Middlebury College, and Asa Thurston, born in Fitchburg, Mass., in 1787, a graduate of Yale, and both of Andover Theological Seminary. The latter spent forty-eight years in service on the islands, without once coming home.

They were solemnly set apart for their work in the presence of a crowded congregation at Park

Street Church, Boston, the ministers of the party having been previously ordained at Goshen, Ct. Dr. Samuel Worcester, the broad-minded secretary of the American Board, under whose auspices they were to go forth, said in his farewell injunctions: "You are to aim at nothing short of covering those islands with fruitful fields, pleasant dwellings and churches." Mr. Thurston, who responded for his colleagues, rose to the same heights of vision and prophecy, saying, "In a few days we expect to leave this loved land of our nativity for the far-distant isles of the sea, there to plant this little vine and nourish it, till it shall extend through all the islands, till it shall shoot its branches across to the American coast, and its precious fruits shall be gathered at the foot of her mountains."

A day or two later, on Oct. 23, 1819, the scene shifted to Long Wharf, where all united in singing "Blest Be the Tie That Binds," and weeping friends speeded the voyagers on their way. It is hardly too much to say that the brig *Thaddeus,* as it sailed out of Boston Harbor that day, carried among its passengers those who were to shape the destiny of the Hawaiian Islands for a century and perhaps centuries to come. Note that it was a fully constituted church which set sail, that had been formally organized a few days before, and now was trans-

ferring itself from New England to the mid-Pacific, in some such fashion as the church at Leyden departed from Delfshaven to establish itself anew on the shores of America.

After a tedious journey around Cape Horn of 157 days, their sea-wearied eyes rested upon the inviting green slopes rising from the port where they were so eager to drop anchor.

On their arrival the New Englanders found an unexpected and, what seemed to them, a miraculous situation. The reigning king, Kamehameha, had died the year they left Boston, and his son immediately proceeded to throw off the restrictions of their native rites, not from religious motives, but as a revolt against tyranny; *tabu* had been abolished and idols burned or dumped into the sea. Fallow soil was ready to produce either weeds or good fruit. The New Englanders came at the critical moment. So effectively did they do their work of education and evangelization that within half a dozen years a wondrous transformation was wrought. What an impression upon the simple minds of these island dwellers the act of their queen, Kapiolani, must have made, when in 1824, to show her newly-accepted faith, in the presence of thousands of amazed spectators, she defied Pele, the goddess of fire, the divinity she formerly wor-

shipped. She first ate the sacred *ohelo* berries growing on the side of Kilauea, the greatest volcano in the world, and then hurled many stones into the crater, which was a lake of molten fire two hundred feet below. To her frightened followers, who would have held her back from what they considered to be an impious act, she said: "Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may all fear her power, but if Jehovah save me in breaking her tabus, then you must fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God."

In view of such a royal example of adherence to the new faith, its phenomenally rapid spread is easily understood. It is one of the marvels of history that five years after these New Englanders arrived the Ten Commandments were adopted as a basis for the law of the land. By 1840 the king and his nobles had given civil rights to their 170,000 subjects. In 1846 the king, Kamehameha III, gave up some of his crown lands and made the people partial owners of the soil. He also further limited his power by giving his people a Constitution and a share in the government. Thus passed the last remnants of feudalism.

Meanwhile the natives were flocking to the newly-established churches more rapidly than they could be properly instructed and shepherded, but recruits arrived just in season to relieve the overburdened workers. The twenty-one pioneers of 1819 were joined within eight or ten years by other devoted young men nourished on the same New England soil and fired at the same New England colleges and seminaries with passion for service. These reinforcements included Ephraim W. Clark, born in Haverhill, N. H., 1799, Dwight Baldwin, born in Durham, Ct., 1798, Daniel Dole, born in Skowhegan, Me., 1808, and Titus Coan, born in Killingworth, Ct., 1801, who married a daughter of Hiram Bingham. One of the most genuine and far-reaching revivals that ever took place in any part of the world now rewarded the vision and faith of those who had come so far to extend the blessings of a Christian civilization. It became one of the standing proofs for all time that Christianity can be transplanted and propagated under new and most unpromising conditions. By 1841 35,000 people, out of a total population of 200,000, had been baptized, and after two years of probation enrolled in the churches. To Titus Coan came the privilege, probably not accorded to any man before or since, of baptizing 1,705 persons on a single Sunday.

Besides the effect on the individual lives of these multitudes, social and industrial results began to appear throughout the islands. They were dotted with schools, a college and two seminaries for women. The natives, with their own hands, erected a hundred church buildings. Christian marriages took the place of promiscuous relationships between men and women. In a single year William Richards, born in Plainfield, Mass., in 1793, married 1,229 persons, fifty-nine couples in one day. Possessors of property were made secure in their holdings. Titus Coan, when sleeping in the woods, on his perilous, arduous tours, would hang his watch on the twig of a tree in full view of the natives, who never betrayed his confidence in them. It is even said that small articles of personal property are safer in Hawaii today than in America.

On the side of government a similar movement toward order and stability took place. A constitutional government, courts and a legislature having been established, the Islands in 1863 were recognized as a nominally Christian nation. Of course, there were reactions and lapses. As the common people became better educated and more democratic in their tendencies, clashes took place between them and their rulers, who were in some cases corrupt and in many cases incapable. The treachery of Kala-

kaua, who violated a reciprocity treaty arranged by him in a visit to the United States shortly after his coronation, was a major event in the chain of circumstances that led up to the revolution of 1893. In that sharp, swift stroke almost over night the New England and the American influence which had been so powerful in quiet ways for more than half a century came to its logical and rightful expression in the field of politics. The best citizens of Honolulu, including practically all the descendants of the missionaries, joined with the common people in taking forcible control of the reins of government, in the name of the country from which they had come and in the interests of the natives. Sanford B. Dole, son of the pioneer, Daniel Dole, was made president of the infant republic, and in the legislature of two chambers then formed, men of New England stock were at the front. By a resolution of the Congress of the United States July 7, 1898, the Hawaiian Islands were formally annexed and became the Territory of Hawaii.

The culmination of the transfer was a dramatic scene, on Aug. 12, when President Dole accepted from the hands of Minister Sewall a certified copy of this joint resolution of Congress. It was a great day in the annals of the people and the city of Honolulu was in holiday attire. On the balcony of

the Executive Building were seated the president and his staff, the diplomatic corps, government and naval officials and many distinguished guests. The spacious grounds were filled with an eager, expectant throng. A battalion of 319 men from the U. S. flagship *Philadelphia* was stationed directly in front of the official platform. Precisely at noon a bugle sounded and a salute of twenty-one guns was fired in honor of the Hawaiian flag. Bands played the national anthem, "Hawaii Ponoii." There was a moment of oppressive silence. Even the trade wind seemed to hold its breath as slowly, slowly the standard of Hawaii came down.

Not a word was spoken and tears rolled down many a cheek. The people believed that the transfer was right and best, but they remembered happy years under the old banner, and their hearts whispered "Aloha" as it was tenderly and reverently folded away. Again the bugle sounded and the stirring notes of the "Star-Spangled Banner" were heard. Steadily and majestically rose the American flag and under the protection of Old Glory little Hawaii claimed her share in "the land of the free and the home of the brave." It was gratifying to the native people that Mr. Dole, an old resident and a son of the soil, who had grown up with them and knew their manner of thought, would remain their official head.

It is a far cry from that group of New England fanatics, as most people considered them, gathered on Long Wharf in Boston, to this impressive scene in the beautiful city of Honolulu. The stupendous change from a race of filthy and degraded human beings to a self-governing and Christian nation was brought about in less than a century by the self-sacrificing labors of a hundred New Englanders and the expenditure of about a million dollars.

If New England men and women had done nothing more than this one piece of uplift work in Hawaii and the Micronesian Islands, they would have achieved something for which all future generations should honor them. Other men and women labored heroically, too, for the same ends, but this task in the mid-Pacific was peculiarly New England's own task. Her sons, their sons and their grandsons and great-grandsons have been the main force behind the emergence of Hawaii. This continuance of New England influence was emphasized at the centennial of missions in April, 1920, when descendants of the first missionaries constituted a majority of the participants in the elaborate celebrations. It means even more to have regenerated a heathen people and to have demonstrated that the influences of heredity and environment can be overcome by the working of those religious and social principles

for which the Pilgrims stood. It means a great deal to the world, though those who began the work did not look so far ahead, that at the beginning of the twentieth century the most strategic spot in the Pacific Ocean should be in the possession of an enlightened and forward-looking nation like the United States and that its most influential citizens today should be men of New England stock.

NEW ENGLAND AND THE NEAR EAST

I HAD occasion some years ago to visit a considerable part of Turkey, and everywhere I paid particular attention to missionary conditions and the influence of missionary work upon the people. This is a land assigned almost wholly to the American Missionary Boards, and the influence is everywhere marked and excellent. In the interior cities, such as Marash, Aintab, Oorfa, Mardin and Diarbekir, the American Schools are evidences of the new spirit and culture which had put heart into those ancient seats of intellectual decay. The contrast was sad enough when I came into towns farther south where American missionary influence had not reached, and scarce any signs of intellectual and material improvement were to be found. I am convinced that the work of devoted, intelligent, broad-minded missionaries is far more effective in lifting a people out of ignorance and social decay into enlightened civilization, than all the influences of commerce or mere governmental policy.

WILLIAM HAYES WARD.

I CANNOT mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have lived cheerfully in the midst, not only of hardships, but of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British Consuls, has it been possible during the past thirty years to obtain trustworthy information regarding what passes in the interior of Turkey.

JAMES BRYCE.

CHAPTER XV

NEW ENGLAND AND THE NEAR EAST

Almost perpetual strife and bloodshed in the Near East during the last six years have caused untold misery to the millions who dwelt there, and horrified the rest of the world. Nevertheless not everything for which New Englanders and their fellow workers have been giving their lives for a century has been lost. The foundations remain, and a good part of the scaffolding also. Faithful and brave representatives of the American Board in various parts of Turkey carried on quietly and strongly their beneficent labors all through the Great War. At no time did the number shrink to less than fifty. Five hundred more young men and women for the last two years have been stabilizing conditions under the direction of the Commission for Relief in the Near East. One-half of them were born in New England or trained in New England institutions.

Indeed, the unrest and ferment, the dissatisfaction with tyranny and the eager hope for the future to be found in the vast area stretching from the shores of the Danube and of the Black and Caspian Seas to Arabia and Persia are largely due to the flowering of

seeds of liberty and progress sown by men and women of New England antecedents. In that territory, comprising nearly eight hundred thousand square miles and inhabited by persons representing twenty different and contentious races, the centers of light are the churches, schools, colleges, hospitals, orphanages, dispensaries, publishing plants and relief stations to be found from Samokov and Sofia close to the borders of Serbia on the north to Mardin, and Jerusalem on the south. Had there not been for nearly a hundred years impulses from without, Bulgaria, Macedonia and Turkey would have moved along the even or uneven tenor of their own ways, would have had even more bitter and bloody internecine conflicts, and would have been even further behind the advancing life of the rest of mankind.

Wherever from Constantinople eastward and southward you hear today the click of the telegraph, the buzz of the telephone, the hum of the sewing machine, the rumble of a printing-press, wherever you see a potato plant, wherever modern agricultural implements are upturning and cultivating the soil, you can be sure that some enterprising American, probably a real Yankee, brought to Turkey and domesticated there what have come to be essentials of civilized communities.

As early as 1881 the missionaries of the American

Board in Harpoot, 700 miles inland, ordered sets of irons for fanning mills from the United States, and native carpenters were taught to make the necessary woodwork which would render them available. Many a plow made in a land six thousand miles away has replaced the rude article constructed out of branches with which the Anatolian peasant formerly undertook to make land of unusual fertility yield its proper increase. Winnowing-mills, threshing and harvesting machines, cotton-gins, kerosene lamps, two-story houses in the place of the one-room abode, the liberal use of whitewash within and more attention to the external surroundings—such material progress as innovations of this character register are traceable to these influences from without.

Why even what we call the "staff of life" became more wholesome as a staple of diet because of what a man from the state of Maine by the name of Cyrus Hamlin did more than half a century ago to revolutionize the bread-making process. He built ovens in Constantinople, showed the natives a new method of kneading the dough and in a short time hundreds of loaves were going out almost daily to a bread-hungry people. Today Smyrna is one of the great centers of the bread-making industry. It boasts in addition the finest public playground in Asia Minor, due also to the initiative of New England men.

But more significant of Yankee achievement in Turkey than the introduction of many a modern material device is the gain in the status of woman. When Dr. William Goodell in 1845 opened his school for girls in his own home in Constantinople the prevailing attitude of the authorities was revealed in the remark of the Greek patriarch, "Why should girls learn to read? They will be writing love letters next." In similar vein was the reply of a Turkish father who had been asked to let his daughter attend school, "Shall I bring along the cow, too?"

Today several schools and a college exclusively for women offer advantages to girls equal to those accessible to boys and young men. The consequent effect upon home life is incalculable. The age when Turkish girls may marry has in many sections been lifted. Where formerly the two sexes dwelt apart till marriage, now, at least among Armenians and other non-Moslem elements in the population, there is considerable mingling not unlike the sensible companionship that prevails between young men and young women in America.

The printing-press which Daniel Temple, born in Reading, Mass., in 1789, set up in the island of Malta in 1822 has long ago gone into the discard, yet that little instrument with its single font of type was the progenitor of the mighty machines in Beirut, Syria,

and at the Bible House in Constantinople, a portion of whose walls rest upon the foundation of a Christian church built in the sixth century. Several other publishing centers throughout the Turkish Empire affect powerfully their respective localities. The books, pamphlets, newspapers published in many different languages are liberalizing and fertilizing the minds of thousands of dwellers in the Near East. From the one press alone at Beirut pours forth in a single year 56,000,000 pages of vernacular literature. Such standard books as "Pilgrim's Progress" and "Black Beauty" are issued in large numbers, as well as simple scientific studies, geographies and histories. Thousands of copies of the Psalms and the Old and New Testaments go far and wide from the two central establishments.

Of course the suspicious Turkish censor has had his eye out all these years lest the germs of heresy and sedition should lurk beneath the apparently innocent literary symbols. One day in the reign of the infamous Abdul Hamid, Mr. Censor got hold of a new set of chemistry books ordered from America by one of the colleges. The mystic letters H_2O immediately arrested attention and aroused his apprehensions. Of course H_2O could not stand for water! Oh, no, it must have a sinister squint in the direction of the Turkish throne. What else forsooth could those letters signify than

that Hamid Second is nothing. One bows before the cleverness and penetration of the Turkish official mind!

There were doctors, too, among those first New Englanders to land in the Orient, and a steady stream of them have been filtering overseas ever since. Some who never dared to append M.D. to their names develop amazing skill in relieving the aches and ailments of their people, as when Dr. James L. Barton, now Secretary of the American Board, and then a missionary in Eastern Turkey, pulled teeth as a minor part of his day's work. Superstition and fatalism have many a time been put to flight by modern surgical and medical methods which in turn have opened doors into communities and hearts that might otherwise have remained sealed. In the more than thirty American hospitals, and as many dispensaries, nearly half of which have been recently established in the interior of Turkey by the American Committee for Armenian and Syrian Relief, now the Near East Relief, from six to ten thousand in-patients are treated annually and more than 125,000 out-patients.

The New England schoolmaster appeared early on the scene in Turkey. He kept his old-time characteristics, even though he had to vary his methods to suit the Oriental mind. Schools were started all over the empire within an incredibly short time—in Antioch, where the disciples were first called Christians; in

Tarsus, where Paul was born and Alexander nearly died; in Oorfa, a traditional Ur of the Chaldees, where Abraham tarried; in Nicomedia, where poison ended the life of Hannibal; in Smyrna, the home of Polycarp; in Broosa, Erzroom, Marash and elsewhere. The entire range of educational agencies is represented in the network of institutions from the kindergartens, the first of which was opened in Smyrna in Turkey, to the schools of theology in Harpoot, Marsovan and Marash, which in ordinary times send scores of young men into the ministry or some form of higher educational work.

Today in the Near East are eleven American colleges, three times as many boarding and high schools and four hundred schools of other grades. Many of these schools were temporarily upset by the war and deportations.

Any college center like Constantinople or Beirut or Marsovan or Smyrna or Aintab is charged with the New England atmosphere. Humble in most cases were the beginnings of these educational plants; bare and unattractive quarters were transformed into schoolrooms, a few smoothed and crudely blackened boards in some cases served as a background for blackboards and maps, but the idea behind these rude beginnings had come to Turkey to stay. Today broad and attractive campuses, substantial recitation buildings, libraries, museums, chapels, dormitories, hospi-

tals and infirmaries remind the visitor of Bowdoin and Middlebury, Amherst and Williams, and even of Harvard and Yale. Courses in all branches ranging from the arts and sciences to engineering and agriculture, chapel services, athletic meets, concerts and lectures, and the constant coming and going of the members of these happy student communities reproduce the outstanding features of the college opportunity in far-off America.

Indeed, these centers of light and learning almost exceed in interest their prototypes on our side of the Atlantic, for the mingling of nationalities in these oriental institutions insures a picturesqueness and variety in the college personnel not often in evidence in staid New England. Representatives of a score of different races sit together on the same benches and frolic on the same campus. Armenians, Bulgarians, Greeks, Persians, Jews, Kurds, Albanians, Egyptians, Tartars, Turks, Syrians, Abyssinians are found in these schools, not all in the same school, but often ten or twelve different nationalities are represented in the same school. Their religious affiliations differ as widely as Greek Orthodox and Protestants, as Moslems and Jews, as Bahais and Druses, as Nestorians and Roman Catholics. But out of these institutions the Near East has been obtaining in the last twenty-five years its physicians, engineers, teachers, pastors,

architects, pharmacists, judges, preachers, journalists, authors, bankers and merchants.

The war of course restricted attendance and work in many instances, though in some places, as at Smyrna, studies went forward while heavy guns were booming on the east front and air craft humming overhead, likely to drop shrapnel at any time on campus and buildings. With peace assured in the Near East, all these centers of learning and Christian idealism are bound to leap forward and from them streams of influence will go forth throughout the new Anatolia, Armenia, Syria, Bulgaria, Serbia, the Caucasus and whatever remnants are left of the Turkish Empire.

Let us call the roll of a few among the almost ceaseless procession of men and women who during the last century have gone from New England to all parts of the Near East with a view to lifting the life of those to whom they went.

Levi Parsons, born in the hill town of Goshen, Mass., in 1792, and Pliny Fiske, born in Shelburne, Mass., in the same year, both graduates of Middlebury College, Vermont, and Andover Theological Seminary, left Boston in November, 1819, and after a voyage of seventy-two days, landed in Smyrna, the seat of one of the seven churches addressed in the Revelation and the home of the martyr Polycarp. Thence after be-

ginning their language studies they made an extensive tour through Asia Minor.

Daniel Temple followed in 1822, bringing to Malta the first press and font of type ever seen in that island of the Mediterranean. By 1826 he was turning out from his little printing-house Christian literature in seven languages, Italian, Modern Greek and Armeno-Turkish being the most used, and the New Testament and *The Dairyman's Daughter,* then a popular devotional work in America, being the most widely circulated volumes.

Jonas King, born in Hawley, Mass., in 1792, and a graduate of Williams, a remarkable scholar and linguist, after distributing Bibles and tracts at villages along the Nile and feeling out possibilities for two years at Jerusalem, put in his main work in behalf of the Greeks in Athens beginning in 1830.

Isaac G. Bliss, born in Springfield, Mass., in 1822, a graduate of Amherst and Andover, was sent by the American Bible Society for the Levant, with residence at Constantinople. He made extensive tours, employed large numbers of colporteurs and under the stimulus of his enthusiasm new translations were made and new editions of old translations were published. He systematized the work in a wonderful way. The influence of it extended over Turkey, Syria, Egypt and Persia. The Bible House in Constantinople

is a noble and fitting monument to his memory. It is the business center of all the American Board missions in Turkey, and the headquarters of American and British and Foreign Bible Societies in the East.

Daniel Bliss, born in 1823, in Georgia, Vt., also an Amherst and Andover graduate, was for thirty-eight years president of the Syrian Protestant College in Beirut, and for fourteen years more the beloved President *Emeritus,* living to see in his ninety-third year the completion of fifty years of college history. During that time the student body grew from sixteen to nearly a thousand, studying under eighty teachers (not a few from New England) in seven departments, on a campus of fifty acres covered with twenty-six buildings, with a graduate body of twenty-five hundred. He was succeeded in 1902 by his son, the late Howard S. Bliss, an Amherst graduate of rare beauty and strength of character. He and his colleagues succeeded in keeping the doors of the college open during the war.

William Goodell first opened his eyes in Templeton, Mass., in 1792. When nineteen years of age he trudged from Phillips Academy to Salem, Mass., to attend at the Tabernacle Church the ordination of the first five missionaries of the American Board. Then and there was born in him the passion to put his life also into the uplifting of lands beyond the sea.

After starting his school for girls in Constantinople, he went on to plant the seed in Beirut, passing through many scenes of violence and being obliged occasionally to appeal to the British ambassador for assistance. His great work was the translation of the Bible into Turkish.

Elias Riggs, a graduate of Amherst College and Andover Seminary, scored the unprecedented record of sixty-eight years in Turkey with only one visit to the United States. He kept at work until the day of his death at the advanced age of ninety years. For more than forty years he preached in one of the eighteen dialects he knew. His monumental work was the giving of the Bible to four nations in their own language—Turkey, Bulgaria, Greece and Armenia—besides Bible dictionaries, commentaries and an unrecorded number of books, hymns and general publications.

You turn another page in the annals of New England seed-sowing in the Near East and come upon the name of Cyrus Hamlin, the most versatile man of that early group. Born in 1811 at Waterford, Me., taking his preparatory course at Brighton (Me.) Academy, toiling from 5 A. M. until 10 P. M., breakfasting on mathematics, dining on dead languages and supping on sciences, being able to recite from memory the first book of the Æneid—what might not such a mind have

CYRUS HAMLIN

Born in Waterford, Me., January 5, 1811

FOUNDER and first president of Robert College on the Bosphorus, master of so many trades and professions that the Turks called him the Yankee Satan. Prominent in the Crimean War as baker of bread for the English Government, from the profits of which he built thirteen churches in the Turkish Empire.

accomplished in the field of pure scholarship, had he not when a student at Bowdoin come under the influence of Munson and Lyman—New England men, by the way—home on a furlough from the island of Sumatra in the Pacific, where they afterwards became martyrs? They helped to send young Hamlin overseas to found the seminary for boys at Bebek, and to become one of the most potent personalities in the Turkish Empire. He was a match for the Sultan and his courtiers at their own game, and so clever and persistent in the pushing of his schemes that the Turks called him the Yankee Satan.

One day a New York merchant, Christopher R. Robert, visiting Constantinople, saw a boat loaded with the sweet-smelling bread that Cyrus Hamlin had helped the Armenians to make. This trifling incident led him to put large sums of money into the college on the Bosphorus, which came to bear his name. To it students have come from the lands clustering around Constantinople for the last fifty years, where they were trained to become leaders in their own countries. At one time four members of the Bulgarian cabinet were graduates of Robert. Dr. Hamlin, with his quiet strength, his inventiveness, his imperturbability and his capacity for bringing things to pass, was the heart and soul of the institution until he returned to America and became President of Middlebury College. In

Lexington, Mass., where he spent his declining years, grateful Armenians have honored his memory with a granite shaft in the town cemetery, but his real monument is Robert College.

Cyrus Hamlin was fortunate in his son-in-law and successor, George Washburn, born at Middleboro, Mass., in 1833, and a graduate of Amherst College (where he was a room-mate of Daniel Bliss) and Andover Seminary. His statesmanship and conspicuous administrative ability greatly extended and strengthened the institution, of which he was president twenty-five years. Oscar Straus, American ambassador to Constantinople, said, "I owe to Dr. Washburn practically all the reputation I obtained in Turkey for diplomatic acumen." President Washburn's son, a well-known Boston physician, held a position of major importance in connection with the American Commission for the Relief of the Near East.

If there is a strong party in Bulgaria today favoring freedom and progress, it is due to the small band of American Christians, most of them New Englanders, who since the middle of the last century have been setting forth the right way of life and providing the means for intellectual and spiritual growth. A boy born in Buckland, Mass., James F. Clarke, in 1832, and graduating from Amherst and Andover, introduced the first printing-press used in Bulgaria, founded

the Collegiate Institute at Samokov, did mighty deeds in behalf of temperance and in his fifty-eight years in Bulgaria won not only the love and confidence of the common people but the respect and support of the royal family. His son, William P. Clarke, a graduate of Amherst, is still at work at Salonica, a daughter, Elizabeth C., a graduate of Mt. Holyoke, is in charge of a famous kindergarten in Sofia, and a sister, Mrs. George Marsh, did an admirable work for years at Philippopolis.

At Samokov also, a Roxbury, Mass., young woman, Ellen M. Stone, who, as an associate editor of *The Congregationalist,* was the first woman to have a position on any editorial staff in the city of Boston, sprang into world fame when captured by brigands in 1901. For a little while the United States was in a ferment over her plight. Theodore Roosevelt, then President, appealed for money in order that she might be ransomed. In a short time voluntary contributions flowed in to the amount of $68,000, thus effecting her release after nearly six months in captivity. It was one of the most thrilling episodes of the time in connection with international politics, but this was only an incident in her career, for she had exerted a powerful influence as a teacher at Collegiate Institute at Samokov and a visitor in the homes in that and other cities. She is only one of the eighty-eight women of New

England origin who have served under the American Board in Bulgaria and Turkey, either as a physician, nurse, teacher, Bible reader, or evangelist.

To single out individuals might be invidious, but certainly the work of Mary M. Patrick, born in Canterbury, N. H., in 1850, as president of Constantinople College entitles her to special recognition. Started in 1871 by the Woman's Board of Missions under the leadership of Mrs. Albert Bowker of Boston and other New England women, as a high school for girls, it has grown from an enrollment of twenty-five pupils to a college community made up of more than four hundred girls connected with a dozen different nationalities. Its New England origin is clear, in view of the fact that it holds its charter from Massachusetts, granted in 1890 when the school evolved into a college. Mrs. Bowker is commemorated in a hall named for her. All through the terrible days of strain arising from war conditions, the doors of Constantinople College were kept open, and its teachers went on with their work of grounding pupils from various parts of the Near East in the fundamentals and in the graces of a Christian education. With wonderful tact and determination the disposition of the Turkish officials to take over the institution was resisted and overcome.

Miss Patrick and her capable associates are by no means the only women who through the years have

been bringing to the Near East the best that New England has to offer. To speak of only one among many to whom tribute should be paid, it is fitting to refer to Corinna Shattuck, who was educated at the Framingham (Mass.) Normal School and in whose honor a tablet is to be seen today in Plymouth Church at Framingham. During the massacres of 1895 she displayed almost superhuman courage. She assembled twenty-five hundred Armenian widows and through industries which she inaugurated made them self-supporting. Unprecedented also was the range of service during very recent years of Mary Louise Graffam, born in Monson, Me., in 1871. Going out in 1901 to take up educational work at Sivas, Turkey, door after door of opportunity has opened to her until the variety and results of her activities in many fields constitute a veritable fairy tale. She was ready to do anything for which no one else seemed to be available, from learning to play the church organ and to attend to the details of the treasury department, to touring on horseback over slippery and dangerous roads, fording unknown rivers at night, while cannon roared not far away, nursing the sick and wounded, burying the dead and even accompanying her Armenian girls into exile until the Turkish police forced her to return to Sivas. Surely if any one should have

a decoration for distinguished service, it should come to this modest daughter of the Pine Tree State.

So from the days of Fiske and Parsons and from the time of the more comprehensive tour in 1830 of Eli Smith, born in Northfield, Ct., and H. G. O. Dwight, born in Conway, Mass., when disguised as native merchants and with their outfit on pack-horses, they went thousand of miles across the great plains between the Tigris and Euphrates and far on into Persia, up to this very hour, the shuttle has been plying back and forth, weaving the strands between New England and the Near East. In the port cities, along the main highways and rivers, in remote mountain hamlets, New England has been newly incarnated. You recognize the type at any one of a score of places where the outgoing good-will of America has established itself in brick and mortar, in well-ordered systems of education, in comfortable though never ostentatious homes and in a small army of high-minded and devoted workers.

Those who first ventured from their New England homes over the Atlantic and thence through the Mediterranean to these eastern lands did not at that time rise to the full vision of the wonderful fruitage that would in due time crown their labor and that of their successors. They were obliged to explore, to experiment, to fail and begin again, but with the grit

and perseverance of true New Englanders they "welcomed each rebuff" and "marched breast forward."

Making due allowance for streams of influence that have their source in other parts of America and in Great Britain and France, making allowance also for what the awakened peoples of the Near East have done and will do for themselves, it will continue to be true for many years to come, as it has been for a century past, that Yankee ingenuity, persistency, thoroughness and self-forgetting and lavish devotion to the highest welfare of others account in no small degree for all that is best in the expanding life of the Near East.

NEW ENGLAND AND INDIA

INSTANCES might be multiplied by the score to show how permanent and deep an impression has been made by the New Englander in India. Time would fail me to tell of many and many another New England missionary whose ingenuity, thrift, perseverance and tact are doing much to redeem and transform India. Hospitals, schools, dispensaries, churches, and above all houses have been built by them, and the arts and sciences and amenities of civilization, as well as the truths of the gospel, have been taken by these men to the remotest corners of this greatest appanage of England's domain. Hundreds of them are today at work making India a better place to live in and bringing something of sweetness and light to the bitterness of life in that dark land. For high heroism, for unselfish devotion to great principles, for courage to meet and overcome great obstacles, for the truest chivalry of the day, we must look to the missionaries in the foreign field; and to this heroism, devotion, courage and chivalry New Englanders may well rejoice that their countrymen have contributed their full share.

FRANCIS E. CLARK.

IN the great day when the nations appear for judgment, we have thought that poor old, dreamy, sleepy, philosophizing, idol-loving India would bring up the rear of the procession. But India today is vibrant with Christian life and thought.

CORNELIUS H. PATTON.

CHAPTER XVI

NEW ENGLAND AND INDIA

The impact of Western nations upon the Far East since the great commercial companies and the exporting and importing houses of Great Britain and America began to send squadrons of trading vessels to India and China has not been an unmixed blessing. When the Orient is looked upon simply as a new market for German-made or English-made or American-made goods, those who cultivate it usually care little for the welfare of the people with whom they buy and sell. Again and again, as when the British East India Company prevented the first group of New England missionaries from landing at Calcutta, on the ground that "its commercial interests would be jeopardized," has individualism crowded idealism to the wall, at least for a time. Again and again, as in the introduction of opium to China and the continuation of the nefarious traffic until China itself revolted, has the worst and not the best in Western civilization been transmitted to lands already sufficiently handicapped. In the port cities of China and India American and English sailors at times have

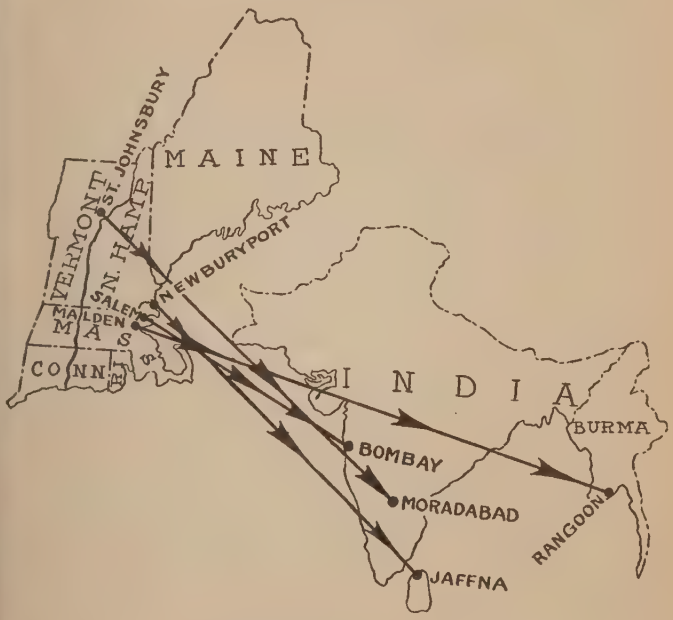
sunk to the level of the lowest life which they found there.

But almost from the beginning of individual and corporate contact on the part of West with the East, another kind of enterprise has been carried on. Another type of Westerners has sought to influence these multitudes of the Orient, not to their own disadvantage and undoing but for their upbuilding physically, mentally and spiritually.

How large a part New England alone has played in these enterprises of reconstructing and elevating this life of the Far East, no man can tell. The efforts of its sons and daughters are inextricably bound up with those put forth by men and women of the English race like William Carey, Scotchmen like Archibald Duff, Germans like Ziegenbalg and Schwartz, and Americans whose lineage, like that of the Scudders, identifies them chiefly with sections of the United States somewhat or entirely removed from New England. The honors that go with any reclamation of the Far East, any assimilation of its thought to Western conceptions, any purifying and ennobling of its life according to the highest standards of the West, belong to all earnest, unselfish men and women of every land who have had any part in effecting the transformations that have taken place.

But if all that those who were born and reared in

New England have done to civilize and Christianize these Oriental lands could be visualized in one com-



NEW ENGLAND'S TOUCH UPON INDIA

OF the first group commissioned at Salem, Gordon Hall and Samuel Newell went to Bombay and Adoniram Judson, born in Malden, Mass., to Rangoon. The second company, starting from Newburyport, made Jaffna its center of operations. Bishop and Mrs. E. W. Parker of St. Johnsbury, Vt., did a notable work at Moradabad.

prehensive look, New England would be seen to have done its full share.

From the strands of external influences which, combining with all that is best and most inspiring in the native character, are lifting the Far East out of ignorance, superstition and degradation, it is obviously impossible to disentangle and hold up to view all the distinctively New England threads. They are woven in with others to the mutual advantage of all the energizing forces. Nevertheless it is alike interesting and profitable to trace as far as may be feasible the special and powerful impact of New England ideas and ideals as incarnated in a long line of able and persevering men and women.

For more than a century New Englanders of this type have been putting the best that was in them into the uplift of India. It is all the more justifiable thus to differentiate New England in view of the fact that in India New England played the rôle of pioneer, so far as American agencies are concerned. It was the leader in the deliberate, well-supported and concerted undertakings of the first quarter of the nineteenth century.

In Western and Southern India, in Northern Ceylon, in Burma, New England men found comparatively virgin soil, although in some sections Dutch, English and Danish workers had preceded them. In Madura Italian Roman Catholic missionaries had been earlier on the ground. But the New Englanders laid the

real foundations of the permanent institutions which wrought the mighty changes. Throughout the subsequent years an uninterrupted stream of influence, which had its fountainhead in the New England states, has continued to fertilize the thought and life of this vast empire of India.

At the start three specific and notably effective approaches to three important sections engage attention and command admiration. The first expended its energies chiefly upon Western India. The second penetrated Ceylon and thence spread into South India. The third tested out the opportunities in Burma.

To get the proper historical background we must transfer ourselves in imagination to the Puritan city of Salem, Mass., where on a bitterly cold day in February, 1812, a momentous movement was launched, which has carried the New England spirit to the ends of the earth. In the Tabernacle Church at Salem five students from Andover Theological Seminary were ordained as foreign missionaries, the first on the continent of America thus to be set apart to that particular form of service. The oldest was only twenty-seven; two were twenty-four. Their names were: Adoniram Judson, born in Malden, Mass., in 1788; Samuel Nott, Jr., born in Franklin, Ct., 1788; Gordon Hall, born in Tolland, Mass., 1784; Samuel Newell,

born in Durham, Me., 1784; Luther Rice, born in Northboro, Mass., 1783.

But the real genesis of the movement goes back to a sultry August afternoon in 1806, when five young students in Williams College, all under twenty, sought shelter from a thunder-storm under a haystack in a meadow near the college. They had been accustomed to meet in this place every Saturday afternoon in summer for prayer, and when cooler weather came they adjourned to the kitchen of a good woman who soon left the door ajar that she might share in the meetings and later invited her neighbors to attend.

The boys had been studying about Asia in the classroom and in discussing its moral degradation came to the conclusion that something should be done to Christianize the Orient as well as our new territories in the West. All were inexperienced; not one had wealth, and yet they planned one of the most audacious and far-reaching enterprises of the nineteenth century. They had no guns, but they fired a shot that went round the world. "Then and there," says Dr. James L. Barton, "began the preparations for a new Turkish Empire, a constitutional government for Japan and a modernized China." The names of the five men were James Richards, born in Abington, Mass., Feb. 22, 1784; Harvey Loomis, born in Torringford, Ct., 1785; Byram Green, born in Windsor,

Mass.; Harvey Rice, born in Conway, Mass., in 1800, and Samuel J. Mills, born in Torringford, Ct., in 1783.

In 1867, when a monument was erected to mark the spot, Mark Hopkins, then President of Williams, opened his address by saying, "For once in the history of the world a prayer-meeting is commemorated by a monument." When a hundred years had rolled around, in 1906, London celebrated the anniversary by an all-day meeting in the City Temple. Meetings were also held and addresses made in Honolulu and Yokohama, in Shanghai and Bangkok, in Madras and Bombay. At Williamstown representatives from five continents and thirteen countries gathered to honor the memory of these youthful pioneers.

One outcome of this memorable prayer-meeting was the organization in 1808 of a secret society called "The Brethren," the purpose of which was "to effect in the persons of its members a mission or missions to the heathen." They took for their motto, "We can do it, if we will." In 1810 the constitution of this society was transferred to Andover, when Mills entered the Theological Seminary. The first names added thereafter were those of Judson, Nott and Newell. On June 28 of that year these three youths, together with Mills, appeared before the Massachusetts General Association of Congregational churches in session at Bradford and asked to be sent as missionaries to the

Far East. But under whose auspices should they go? Judson, impatient of delay, had written to the London Missionary Society, to ask if they would undertake the support of seven young men from the United States. This was unnecessary, for on June 29, nine of the men present at Bradford organized the American Board of Commissioners for Foreign Missions and the following September its first meeting was held at the home of Noah Porter in Farmington, Ct. This was the beginning of foreign missionary societies in America. There was great difficulty in obtaining a charter from the State of Massachusetts. The objection was raised that "we have no religion to spare from among ourselves." The reply was, "Religion is a commodity of which the more we export the more we have remaining."

The number five plays a curious part in these early proceedings. The movement started with a group of five undergraduates in Williams College. Five New England towns make a link between the haystack and the foreign field, viz: Williamstown, Andover, Bradford, Farmington and Salem. The five young men who sat on the old settle in the Tabernacle Church, Salem, Feb. 6, 1812, were five students from Andover. The next group to be speeded on its way to the Orient consisted of the five young men ordained at Newburyport in 1815.

It took the five young men ordained at Salem four months to reach Calcutta. Two of them were accompanied by their youthful brides, Ann Haseltine, who had married Judson, and Harriet Atwood, the wife of Newell. Mrs. Newell died soon after their arrival overseas. These two young women were well educated and of rare personal charm, and came of families of high social standing. The example of their consecration powerfully influenced the young womanhood of New England for a generation to come.

When the two ships carrying the New England vanguard reached Calcutta, the British East India Company ordered the young men home. After many rebuffs they succeeded in gaining a foothold in Bombay, which in due time became the Plymouth of American missions in India.

If to Salem, the historic and beautiful city on the New England coast which was the early headquarters in America of John Winthrop and his fellow Puritans, goes the honor of having dispatched to India the first group of New Englanders whose motive was purely altruistic, to another city only a few miles further up the coast belongs the distinction of having speeded on its way the second group. For there in Newburyport on a summer day, June 21, 1815, another historic ordination scene was enacted when a great company of interested spectators thronged the Presbyterian

Church, the largest house of worship then in the Commonwealth, to witness the formal induction into the ministry of five young men. Four of them came from neighboring Massachusetts towns; the other was a native of Connecticut. The list is as follows: James Richards, born in Abington in 1784; Edward Warren, born in Marlboro, 1786; Horatio Bardwell, born in Belchertown, in 1788; Benjamin Clark Meigs, born in Bethlehem, Ct., in 1789, and Daniel Poor, born in Danvers in 1789. Mrs. Poor was Susan Bulfinch, born in 1789 on Bulfinch Street in Boston, which was named for her father.

They sailed from Newburyport in the brig *Dryal* Oct. 20, 1815, and reached Colombo March 22, 1816. Circumstances led all but Bardwell, who went to Bombay, to locate not in India proper but in the peninsula of Jaffna, connected with the main island of Ceylon by a sand bank forty miles wide. It was the most advantageous point at the time from which to spread northward as the opportunities permitted. The Jaffna people are not real Singalese but Tamils. Hence it was easy, with native helpers from Jaffna, to found the great Madura Mission in Southern India.

Such were the beginnings in Western and Southern India and Ceylon. Meanwhile what was happening in the land of Burma, the original objective of Judson, one of the group? Burma was many miles further to

the east and is today the easternmost outpost of the Indian Empire. Then as well as now it was a land steeped in romance and mystery, stretching from the Indian Ocean northward a thousand miles to the frontiers of China, with great productive river valleys and almost impenetrable jungles. Into an area six times that of New England went one solitary New England man in 1812, that prince of missionaries, Adoniram Judson.

The son of a Congregational minister, the leading scholar in his class at Brown University, he had been influenced in college by the prevalent French skepticism, and especially by the writings of Thomas Paine. Still seeking spiritual light, but confessing his doubt as to the existence of God, he applied for admission to Andover Theological Seminary. After deliberation this school of the prophets admitted him on a special dispensation. There, in contact with Samuel J. Mills and other missionary enthusiasts who had brought their fervor from Williamstown to Andover Hill, Judson returned to the faith of his fathers. A sermon preached by Claudius Buchanan, Feb. 26, 1809, entitled "The Star in the East," and subsequently published in Montpelier, Vt., directed his rekindled zeal toward the field in which he was now to be a pioneer. But on the voyage to India he and Luther Rice, another of the famous original five, were led by

their Bible study to embrace Baptist tenets, and their decision was confirmed on their arrival in Calcutta when they came to know William Carey, the celebrated English Baptist missionary, and his colleagues. They at once immersed the new converts after the custom of their denomination. Rice soon returned to America to agitate in behalf of a Baptist missionary society, since he and Judson could no longer honorably accept the support of the American Board, under whose auspices they had been sent out.

That left the Judsons alone among the New Englanders in their new denominational affiliations, and seemed to necessitate the cultivation of a new field. Debarred by the English East India Company from landing on the east coast of India, they took a ship which happened to be in the harbor, whose destination was the far-off and filthy village of Rangoon in South Burma. Here Judson worked six years before he had his first convert. Sickness, imprisonment for a year and a half during the war between Great Britain and Burma, his wife's death, were all powerless to break his spirit. He labored on in loneliness and discouragement, gaining ground as the years went by until, before he died in 1850, he had translated the Bible into the Burman dialect and made for the first time a Burman dictionary. One comfort of his imprisonment was the precious manuscript of that portion of the Bible

ADONIRAM JUDSON

Born in Malden, Mass., August 9, 1788

CONSPICUOUS among that pioneer group of New Englanders who took to India and Burma the quickening influences of Western Christianity.

which he had already translated into the vernacular. His wife, realizing its value, carried it to him concealed in a pillow which she had sewed up in a stout pillow-case. In the sudden transfer of prisoners to another place the pillow was carelessly thrown out into the yard, but was recovered by a faithful servant, who hid it until the war was over and he could restore it to the Judsons. So exact was the Burmese translation that it served as a basis for all later versions, as did Luther's Bible in Germany and Tyndale's in England.

Theodore Parker wrote in his diary, after reading the Life of Judson, "What a man! Had the whole missionary work resulted in nothing more than the building up of such a man, it would be worth all it has cost." Judson lived to see the beginnings of the transformation of Rangoon into a clean, well-ordered, modern city with a large college and schools of other types, and in many another city, town and village the sprouting of the same germinating seeds which he brought to Rangoon.

Thus did Judson, the Massachusetts man, drive into Burma the entering wedge which opened the way for the imparting of ideas and impulses that have changed to a marked degree the outward and inner life of many of its people.

Meanwhile Gordon Hall, another Massachusetts man and Judson's friend from seminary days, who

had felt with him both at Andover and at Salem the same mysterious but irresistible impulse luring him to the Far East, was breaking into western India. Up to that time Bombay had been sealed to missionary effort. What their English brethren had so far failed to accomplish came about largely through the impassioned and persistent appeals of Hall and Nott to the English government. Access was thus obtained to a population of some twelve million persons. Hall speedily acquired enough knowledge of the language to translate the gospel of Matthew into Marathi. He preached in the market places and wherever he could find the people. He took long tours. On one of them, after ministering heroically to the victims of cholera, he was stricken with the same dread disease and died among strangers, just as his wife and children were landing in America. His distant, lonely grave "'mid Asia's arid sands" is one of Christendom's sacred places.

Dying at forty-two, Gordon Hall had done in fourteen years a work of immense importance. He had securely rooted Protestant missions in western India. He had started the movement toward the unification of missionary agencies which has come to such satisfactory embodiment in these later years throughout many sections of India. He had also awakened the churches in America by his cogent and earnest appeals

for more helpers. Tolland, the little town in western Massachusetts which gave him to western India, might well erect a statue to "St. Gordon," its most distinguished son.

The Bombay pioneers, the Ceylon pioneers and Judson in Burma—these men were the first transplanters of the New England seed more than a century ago, to plant it anew ten thousand miles from its native soil. It was to take root, spring up and bear fruit where nine religions were already entrenched, including two,—Hinduism and Buddhism,—which for centuries had held the allegiance of a third of the human race. A motley mass of humanity it was, of between two and three hundred million human beings, speaking a hundred different dialects, in bondage to caste, animal worship, suttee, child marriage and other abominable customs.

Against such a vast and apparently impenetrable host, fixed in their beliefs and practices, what could a dozen or a score of New Englanders, however daring, accomplish? Let the record of what they did, and what others accomplished who took up their shields and carried on the fight after them, answer.

But before seeking to visualize as a whole the modern fruitage of the early planting and of subsequent cultivation by those of every land who have helped to make India different from what it was a

century ago, let us call the roll of later New Englanders who brought their own individual contribution to the total result. The list is necessarily suggestive rather than exhaustive. It must inevitably omit many names that equally deserve commemoration.

Let us begin with some of Judson's successors in the task of re-making Burma.

Daniel A. W. Smith, born in Waterbury, Me., June 19, 1840. Not content with the distinction that was his as a son of Dr. S. F. Smith, the author of *America*, the young man in 1863 went to Calcutta. A few years later he became the president of the Karen Theological Seminary at Insein, Burma, where for forty years he trained young men to become Christian leaders. A voluminous writer, a faithful translator, he has given the Burmese in their own language many text-books, sixty hymns, a two-hundred page commentary of Mark's gospel, besides editing since 1868 the *American Star*, a three-column monthly of twenty-four pages. He has stayed with his task for over half a century, and a sentence in a private letter written some years ago shows his spirit: "Oh, that the days were longer, or that I could utilize the nights as well as the days in work!"

John E. Cummings, born in Saco, Me., June 22, 1862. Arriving in Henzada, Burma, in December, 1887, he quickly visualized the educational needs of the

region and shaped to a large extent the policies both of the missionary forces and of the government, becoming a member of the Educational Syndicate, which is the official advisory body to the government in educational matters. In view of what he accomplished in the Henzada and Maubin districts, he was awarded, at the Durbar of the Lieutenant-Governor in 1913, the Kaisar-i-Hind Silver Medal, which signifies distinguished public service on the part of the recipients.

Charles A. Nichols, born in Greenfield, Ct., Aug. 16, 1853. He established himself in Bassein, Burma, in 1879. He was instrumental in developing the work already begun for the Karens, which has proved so phenomenally successful. The Bassein Sgaw Mission bears tangible witness to what he and his fellow workers have brought to pass. A group of substantial buildings, located on a compound of twenty acres, include dormitories, spacious dining halls, a food storehouse, a cooking establishment, an infirmary, a steam sawmill, and a machine shop. During the war the government asked Mr. Nichols to take charge of the Karen recruiting. He succeeded in furnishing a substantial number to every required unit. His greatest service to the government, however, lies in his contribution to the citizenship of the country—a contribution of strong, trustworthy men and women.

These three men with Judson typify the nature of

the influence which New England has been bringing to bear upon Burma for a century.

To return now to Western and Southern India and Ceylon, let a few names be cited from many that represent the New England impact.

James Myron Winslow, born in Williston, Vt., in 1789. He was the scholar of the Madras Mission, with which he was connected twenty-eight years. His great work was the revision of the Tamil scriptures and the making of a Tamil-English dictionary, containing 67,452 words, of which 30,351 were listed for the first time by this scholarly lexicographer. At the time this was the most notable work of its kind in India, for which service Harvard bestowed upon him the Doctorate of Divinity.

Levi Spaulding, born in Jaffrey, N. H., in 1791. He held the record for length of service, having at the time of his death in 1873 just celebrated the fifty-fourth anniversary of his sailing from Boston. He returned to this country only once. He became one of the most accurate Tamil scholars in Southern India, issuing an excellent translation of Pilgrim's Progress, which was much prized by the people, as well as many of the best lyrics in the vernacular hymn-books. With characteristic modesty he asked that his funeral be conducted with Puritan simplicity: "Let there be no words of praise or blame."

The Hume family, constitutes a striking instance of the effect of heredity. The first Hume, Robert W., was born in Stamford, Ct., in 1809. His wife was born in West Springfield, Mass., in 1816. Mr. Hume labored assiduously in Bombay, chiefly in connection with the press, and edited for ten years the only Christian journal in any native language in West India, called *The Dnyanodaya or Rise of Knowledge.* He died on his passage back to the United States in 1854 and was buried at sea, in sight of the coast of Africa. Mrs. Hume returned to America with her little children, in whom was embedded so deeply the missionary instinct that two sons, Robert A. and Edward S., went back to India after being educated. Among the many achievements of Dr. Robert A. Hume has been the effective handling of relief funds during famine periods. In recognition of this he received from England a Kaisar-i-Hind gold medal. He has become an outstanding figure in both missionary and governmental circles and has won the respect and affection of many prominent Brahmins. Several of his children, as well as the children of his brother, have taken up missionary work in the country where their grandfather went seventy-five years ago.

George Bowen, born in Middlebury, Vt., in 1816. As editor of the *Bombay Guardian* he acquired wide influence. His theory was that the social gap between

natives and missionaries would be lessened if he should decline to receive a salary. He therefore supported himself, living simply among the natives. His deeply spiritual nature found expression in his writings, notably in his widely circulated "Daily Meditations," selections from which have been published in three volumes in America. The fine Bowen Memorial Building which is the main center for student Y. M. C. A. work in Bombay fittingly commemorates the great influence of his truly saintly life.

The Howland family. The progenitor, William Ware Howland, was born in West Brookfield, Mass., 1817, and was of the fifth generation from John Howland, one of the one hundred and one Pilgrims in the *Mayflower*. His wife (Susan Reed), born in Heath, Mass., in 1819, assisted Mary Lyon in founding Mt. Holyoke Seminary. Mr. Howland spent forty-six years in Jaffna, bequeathing the missionary instinct to his children. A daughter (Susan), as principal of Uduvil Seminary for girls for thirty-nine years, had a powerful influence over the native girls, whom she trained to become Christian mothers and home-makers. A son (William) spent fourteen years in the Madura Mission. Another son (John) found in Mexico his field of service. Another son (Samuel) was president of Jaffna College and later a professor in Atlanta (Ga.) University.

Samuel F. Green, born in Worcester, Mass., 1822. When he went to India his ambition was to train one native physician for each ten thousand of the population. He was a pioneer in the endeavor to make the medical service self-supporting. The government had such confidence in his methods that they gave him an annual grant of a thousand dollars.

The Fairbank family. This was another instance of the transfer of the missionary impulse from generation to generation. Samuel B. Fairbank was born in Stamford, Ct., in 1822. Besides all that he accomplished in fifty years as a missionary in the Marathi district, he became an authority in the botany, zoology and geology of his district. Two sons, Henry and Edward, and four daughters, Mrs. T. S. Smith, Mrs. Lester H. Beals, Mrs. T. A. Evans and Mrs. Robert Hume, followed in his footsteps, and are doing admirable work in India.

Edwin Wallace Parker and Lois Stiles Lee Parker, born in St. Johnsbury, Vt. They reached Calcutta August 21, 1859. At first making Bijnour, two hundred and fifty miles from Lucknow, their headquarters, their responsibilty extended over a district containing over a million people, to whom no approach had ever been made before. Transferred to Moradabad, their efforts among the Sikhs yielded notable fruit. Both were incessant toilers and both possessed exceptional

endurance and executive ability. Wherever they lived it was said of them that they established a New England home, comfortable, economically and efficiently managed, with an atmosphere of unselfish service. They founded a Christian agricultural colony. Dr. Parker did effective work in the field of education and evangelism, thousands of converts to Christianity being the direct or indirect fruits of movements which he started. In 1900 he was made a bishop of the Methodist Episcopal Church. After his death in 1901 Mrs. Parker continued her multifarious labors and was dignified with the title, "The senior effective missionary in the whole Indian field of the Methodist Episcopal Church." The Lois Parker Memorial High School in Bijnour is one of the outstanding monuments of the long and phenomenally successful service of these two Vermonters in India.

To that early period belong the names of William B. Capron, born in Uxbridge, Mass., April 14, 1824, and his wife, Sarah B. Hooker, born in Lanesborough, Mass., April 24, 1828, a descendant of the renowned Thomas Hooker who led his flock into the Connecticut wilderness. She was an assistant teacher under Horace Mann, and a memorial of her educational work for girls in the city of Madura is the fine school building known as Capron Hall. The hospital for women

and children there was also founded through her efforts.

By no means all the New England influence in India was exerted by missionaries. Business men of high character who went thither for purposes of trade had their part in the elevation of commercial standards. Conspicuous among them in the early sixties was William French Stearns, son of the late President Stearns of Amherst College. The Forbes family of Milton, Mass., was also honorably represented in business transactions that brought India and New England into contact with each other.

One of the new streams of influence that began to be felt in India during the later years of the nineteenth century, and more markedly in the early years of the twentieth century, had its source in the American Y. M. C. A. That agency drew on New England for one of its chief pioneers.

During the greater part of the period from 1902 to 1916 E. C. Carter, born in Lawrence, Mass., was a representative of the Harvard Mission and the American Y. M. C. A. He recruited a considerable number of the finest type of young Americans to serve in India, such as Dumont Clark and Howard A. Walter. Perhaps his greatest contribution was in emphasizing Indian rather than foreign leadership, and in securing a large number of the ablest young men of India for

the Y. M. C. A. Secretaryship, and placing them in positions of high executive and moral importance. This did much to show the government, military, commercial and missionary communities the vast latent capacity for leadership amongst the Indian peoples.

This was notably illustrated during the war, when Mr. Carter was perhaps the first to see how serviceable the Association might become as the result of his foresight. In many instances Indian secretaries replaced British or American secretaries in "Y" work for British troops, and in highly responsible administrative positions in work for both Indian and British Associations, in India itself, and also in France, Egypt, Palestine and Mesopotamia. Mr. Carter's own service as chief of the Paris headquarters in Europe from 1916 to 1919 for Indian, British and American troops of the Y. M. C. A. was only made possible because of the efficiency displayed by his Indian colleague, Mr. K. T. Paul, who succeeded him as National General Secretary.

Thus did three generations of men and women born and trained in New England, or of immediate descent from New England stock, introduce and aid in the establishment in India of New England principles and standards. They were set down in the midst of a great population to whom cleanliness, thrift, industry, chastity, compassion toward the weak and the needy, the

sense of brotherhood with all mankind and the possibility of relief from the burden of sin through knowing God as he really is were far from familiar ideas. The natural outgrowth, due to the joint labors of these New Englanders and of other followers of the same faith and program, is so colossal in extent, so varied in character, so far-reaching in effect that it would require volumes to set it forth in detail.

An array of hospitals and dispensaries, a chain of colleges and schools—industrial, normal and high—toward the support of which the government gives liberal annual grants; printing plants sending forth tons of literature in the vernacular; orphanages, industries of many kinds, improvements in methods of agriculture, successful crusades against widow-burning, infanticide, animal sacrifice, hook-swinging, prostitution, poverty and famine; relief extended to great masses of population on the verge of starvation, all bear witness to what the New England pioneers initiated and their successors have brought to pass. The mission hospitals and schools merit the attention of the traveller quite as much as do the temple and palace, with which the guide-books are chiefly concerned. Throughout India the civil authorities and educators, whether Hindu, Mohammedan or Christian, all who have the real good of their country at heart, recognize and rejoice in the evidence of New England thrift,

enterprise, high moral standards, unselfishness and consecration.

Not less to the credit side of the ledger should be entered the notable gains evidenced not in buildings and outward reforms only, but in the temper and ideals of the people. The disintegration in certain sections of Hinduism, the reform movements that have grown up within that religion, the substitution to some extent of the Christian for the pagan conception of marriage and the Christian method of burial for pagan rites, bear witness to the quiet but potent inward working of the leaven from overseas. Mutitudes of girl babies, who if they had been born one hundred years earlier would have had an unhappy lot, are tenderly cherished today in respectable homes. A native church with competent leaders recruited from its own ranks, constantly increasing in strength, holds the key of the future for India. The rising tide of nationalistic feeling, now finding expression in the motto, "India for Indians," must have been fed especially by those Americans who were continuators of the movement toward democracy which the Pilgrims and Puritans originated. At the same time the old Pilgrim-Puritan idea of liberty under law, of the duties as well as of the rights that belong to free peoples, have operated to keep the nationalistic feeling within safe bounds and to guide its expression through proper channels.

India is still the pity and the wonder of the world. But it is a vastly different India,—less self-centered, less impervious to the touch of the world's life,—from what it was when the first New Englanders began their work of enlightenment. It is bound to take its place and a commanding one in the world of affairs. When the day of its full awakening comes, a long line of New Englanders from Adoniram Judson and Gordon Hall down to Theodore Lee and Edward Carter will see of the travail of their souls and be satisfied.

NEW ENGLAND AND CHINA

THE missionaries were not merely the preachers of a new religion. They were useful to the government and society in many ways. Everywhere they brought the benefits of education and medicine and established schools and hospitals. Minister Denby, who from his long official residence in China was the most competent judge, in a dispatch to the Department of State, said of the missionaries, "that their influence is beneficial to the natives, that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; and that they are the leaders in all charitable work. . . . In the interest, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection." Their claim to protection and their useful service to China had been recognized by imperial edict.

JOHN W. FOSTER.

THE American Union has become an Asiatic power. It has new duties to discharge and enlarged interests to protect. But its record of a hundred years of honorable intercourse with that region will be a safe guide for the conduct of affairs. Its task will be well done if it shall aid in giving to the world a freer market, and to the inhabitants of the Orient the blessings of Christian civilization.

JOHN W. FOSTER.

CHAPTER XVII

NEW ENGLAND AND CHINA

Three hundred and fifty to four hundred million human beings constituting "the most numerous, most homogeneous, most peaceful and most enduring race of all time," scattered over a land reaching from the shores of the Pacific to the frozen steppes of Siberia, the mountain ranges of Central Asia and Tibet, the roof of the world, covering as large an area as Europe, one and a half times the size of the United States plus Alaska, a land with two thousand miles of seacoast, threaded with mighty rivers and networks of canals, its soil rich with oils, ores and minerals, and containing coal enough for the world for several thousand years to come—this is what we mean when we speak of China.

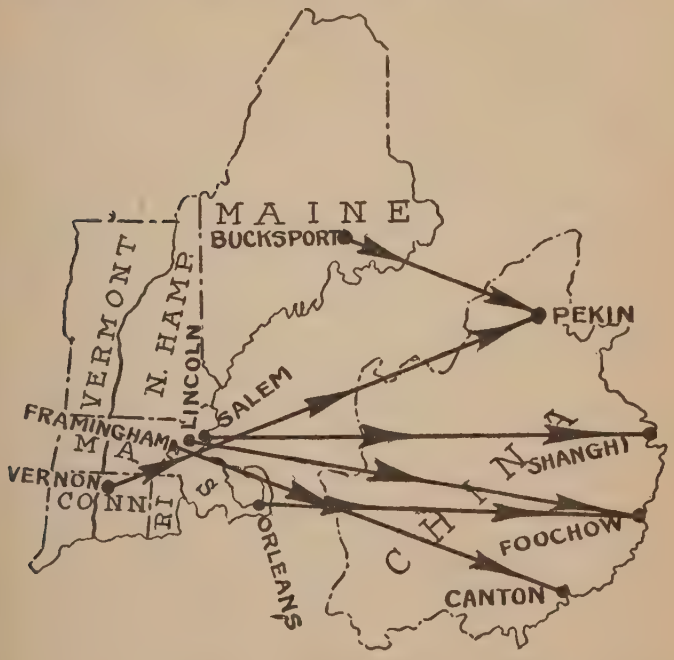
And we mean vastly more, for besides being a land with unparalleled and incalculable natural resources, many of them as yet untouched, China until the last decade has always spelt antiquity, conservatism, aloofness, antipathy to foreigners, lethargy, stagnation, and an almost total lack of national unity, notwithstanding the fact that about a fourth of the population of the globe is to be found in its thickly settled cities

and villages, with 800 people to the square mile in the region known as the Great Plain.

This is what China has been for three thousand years until very recent times. What effective relation could New England have to such a country, situated as it is on the other side of the globe, by comparison a mere speck on the planet and but a child of yesterday, with no deep rootings in the past such as are alike the glory and the curse of China? The customs and characteristics of New England and of China are poles apart. The intellectual and spiritual life of the one takes totally different thought forms from that of the other. You might naturally expect the greater to dominate the smaller, the older to permeate the younger.

But China owes more to New England than New England does to China. It is the old story of the dynamic. New England hands are by no means the only ones that have had hold of the lever which has been prying China out of immersion in its own history and traditions, out of its self-contentment and disdain of others. Indeed, New England can claim only a relatively small share in the elevation of the Flowery Kingdom. Statesmen, professional and business men, teachers, reformers, social workers, missionaries of many lands, have for more than a century in one way and another brought to bear upon China the ideas,

standards, motives that govern the best life of the Occident. Not all of them together have produced



THE TOUCH OF NEW ENGLANDERS UPON CHINA

FRAMINGHAM, MASS., sent Peter Parker to Canton; Orleans sent Edward B. Drew to Foochow. Salem sent Frederick T. Ward to Shanghai. From Bucksport, Me., Henry Blodget went to Pekin, and from Vernon, Ct., Arthur H. Smith. Charles Hartwell, of Lincoln, Mass., went to Foochow.

results sufficiently far-reaching and permanent to make entirely obsolete Francis Xavier's famous ex-

clamation uttered nearly four hundred years ago, "Oh rock, rock, when wilt thou open?" But something has happened that has already energized the youth of China, produced a change of attitude toward foreigners, wrought inward and outward transformations and brought China into the family of nations, as yet its backward and abused child, but with capacities and potencies that may promote it to the head of the table.

One can no more separate entirely the New England factors from the complex forces that have at least started China on the task of its own regeneration than one can take down the Great Wall and locate the origin of each single piece of masonry. Of the six thousand men representing a hundred missionary boards of a dozen nations now at work in China, it is hardly probable that more than one-tenth came from New England, but the end that all the six thousand are trying to accomplish is so distinctively in line with the genius of New England that New England may well rejoice over results attained, without being over-zealous to determine its own precise part in the process.

Yet a rapid and inevitably incomplete survey may be instructive to this generation and spur on its members and the coming generations as well to sustain the record of the fathers. For in the awakening of the Chinese Empire New England, so far as America

had anything to do with it, played, as in India and Hawaii, the part of the pioneer.

It was a New England man, Elijah C. Bridgman, born in Belchertown, Mass., April 22, 1801, who with David Abeel replied to the call for reinforcements sounded in 1828 by the English missionary, Robert Morrison, already on the ground. He was joined by Bridgman at Canton in 1830. Morrison had been sent out by the Congregationalists of England, Bridgman by the Congregationalists of New England, operating through the American Board. The suspicions of the government and popular indifference and even scorn made the early years toilsome and their outcome meager, but there came a time, as it often comes in connection with all persistent and worthy endeavors, when the crevices and the seams in the rock began to appear. On New Year's Day in 1847 Stephen Johnson, born in Griswold, Ct., in 1803, planted another New England shoot in Foochow, the capital of the great Fukien Province.

Looking back in 1850 upon the two difficult decades which he had spent in China, Bridgman was able to say: "When the beloved Abeel and myself arrived here, there was, in all this wide field, only one Protestant missionary, and only limited access to the people at one port. To propagate Christianity, on the part of the foreigner, and to embrace and practise it, on

the part of the native, was then alike, in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abeel have gone to their rest, and many others who came subsequently to China are also gone; yet teachers of Jehovah's blessed gospel are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear." He labored for thirty-two years with the Morrison Education Society and the North China Branch of the Royal Asiatic Society. His enduring monument is made up of the volumes of the *Chinese Repository,* which he founded and ably edited for nineteen years.

Linked with the name of Bridgman in any retrospect of the first impact of the West and of New England upon China should always be the name of Peter Parker, who was born in Framingham, Mass., June 18, 1804, and educated at Amherst and Yale. Indeed, the name of this modest, capable, high-minded American surgeon should be written in golden letters in the annals of China. He arrived in Canton just in time to help fill the vacancy caused by the death of Dr. Morrison. With the point of his lancet he pierced China's conservatism and opened the way for the interchange of commerce between China and the western nations. His professional skill literally opened hundreds of blind eyes. The Ophthalmic Hospital which he started

in Canton, November 4, 1835, is the oldest hospital in the Orient. Patients from every one of the eighteen provinces of China year after year have found physical relief, gaining incidentally a new and far more favorable idea than they had cherished of the "foreign devil." Dr. Parker prescribed for a hundred or more patients daily. Many of them came from places five hundred miles distant. They represented all classes from beggars to high officials of the imperial government. Within five years six thousand were treated at the hospital.

Dr. Parker became an apostle of international good will between China on the one hand and England and the United States on the other. Upon President Van Buren he impressed the importance of establishing diplomatic relations with China. On a visit to Washington he preached a moving sermon before Congress, consisting largely of the simple recital of the physical and spiritual transformations he had seen in China, in which he himself had had no small part. So highly was he regarded in government circles that the President appointed him in 1844 secretary and Chinese interpreter to the legation in China. Not long afterwards he was elevated to the position of Minister Plenipotentiary, charged with the important task of revising the treaty of 1844 which he had helped to make.

For the magnitude and permanent effects of his labors, both China and the United States owe to Peter Parker an incalculable debt. Among many men of might from various lands who left the impress of their strong personalities on China this typical son of New England stands on a level with the mightiest.

Among diplomats the name of Caleb Cushing, who was born in Salisbury, Mass., January 17, 1800, holds a prominent place. At a period when the Chinese looked upon Americans with suspicion and distrust, not to say with contempt, he was sent to China under President Tyler as a special commissioner, with powers enlarged to envoy extraordinary and minister plenipotentiary to negotiate a treaty and establish regular diplomatic relations with the Celestial Empire. It was in this work that he availed himself of the services of Peter Parker and Elijah C. Bridgman, both of whom acted as his secretaries, and to whom he paid high tributes for their scholarship and knowledge of matters Chinese.

Another man who met all the difficulties of pioneer work among a proud and distrustful people was Lyman D. Peet, born in Cornwall, Vt., in 1809. He landed first at Bankok, Siam, and after six years' service among the Chinese immigrants there was transferred to Foochow. His fine personal appearance and kindly manner went far to disarm prejudice against

PETER PARKER

Born in Framingham, Mass., June 8, 1804

HE founded the first hospital in China. His surgical skill and his able work in the field of diplomacy were important factors in the opening of China to western civilization.

missionaries, who were looked upon as spies of a foreign government, sent to learn the habits of the people preparatory to the coming of foreign troops to take possession of the country.

Charles Hartwell, born in Lincoln, Mass., in 1825, spent fifty-two years in Foochow, teaching, preaching, touring over plain and mountain, helping in translation, and making or revising many religious books. For a long time the outlook was most depressing, but he lived long enough to see eighty-two churches organized with over 2,500 members and a force of 292 native Christian helpers, an extensive educational plant including two colleges, four hospitals and eight dispensaries. One of his associates said of him, "To the Chinese he was the fullest revelation of the gospel of love."

Mr. Hartwell's daughter Emily, born in Foochow and a Mt. Holyoke graduate, who has spent her life in educational and industrial work in Foochow and vicinity, recently received peculiar honor from the Chinese government. A formal request was sent through the mayor of the city by fifty-seven of the gentry, members of the Chamber of Commerce and Educational Boards, to the governor of Fukien, asking him to petition the president of China to grant medals and "Honorary Boards" (placards bearing complimentary inscriptions) to Miss Hartwell. The governor returned a

favorable reply, saying that she had "established the orphanage, also schools to teach agriculture, carpentry and masonry, and a girls' industrial school for weaving and sewing. She has in two instances helped to give relief to the poor during flood and at the time of revolution. She, although an American, lives among us here in Foochow as a Fukienese, looking on us as her own." The special decorations were forthcoming, and they, with testimonials and gifts from the governor and city officials, were taken through the streets accompanied by the governor's and Salt Bureau's bands to Miss Hartwell's house.

Henry Blodget, born in Bucksport, Me., in 1825, was a man of commanding presence and courtly bearing, universally respected in legation circles. He spent forty years in China, thirty of them in Peking, engaged chiefly in literary work. He was with the Allied armies when in 1860 they entered Tientsin and Peking and thus opened China to the world. Besides translating the New Testament into the Mandarin colloquial, he furnished translations for nearly half of the hymns now in use in the hymnal. Those of a grand, majestic movement, like "The Son of God goes forth to war," are his finest work, and in their Chinese dress are almost equal to the English original.

A notable figure in the city of Peking today is Rev. Chauncey Goodrich, D.D., who was born in Hinsdale,

Mass., June 4, 1836, and has spent fifty-five years in China. When a senior in Andover Seminary he conferred with Secretary Rufus Anderson of the American Board in regard to going there as a missionary. Wishing to know if the young man had any "staying stuff" the secretary reminded him that "the builders of Bunker Hill monument worked ten years underground before they came to the surface." Then, with a searching look, he asked: "Can you work ten years underground in China?" The modest reply, "I'll try, sir," has borne ample witness, in the half century of service that followed, to the "staying stuff" in Chauncey Goodrich.

For nearly thirty years he was occupied with the revision of the Mandarin Bible, a work of great difficulty, completed in 1917. Returning at the age of seventy-six from a furlough in the United States to help finish the revision, he said, "It would almost have broken my heart not to come. Think of having a Bible in this celestial land that three hundred million of Chinese can read in a tongue wherein they were born!"

Another veteran in the vast empire is Rev. Arthur H. Smith, D.D., born in Vernon, Ct., July 18, 1845. He took up his residence in Pangchwang, a remote village in Shantung which just now is so prominent in the eyes of the world, and later in Peking, where

he was engaged in the varied duties of missionary life. Much time has been spent in touring, of which a fellow laborer writes: "The discomfort fairly leaves a blister on the memory of the novice, over grievous roads, and with the aid and comfort of inns that Dante might have loved to picture." But on these long, tedious journeys he gathered material for his incomparable books on China, which have given him a world-wide reputation. Among the best known are "Chinese Characteristics," "Village Life in China" and "China in Convulsion." A discriminating critic says of them: "They are as wise and weighty and thoughtful books as have ever been written upon the great problems of China—problems that sometimes by their very vastness and complexity have seemed to render arid and difficult the treatises upon them. But these volumes are all refreshed by living streams of rippling humor, as a New England hillside is with mountain brooks. They are simply inimitable in their combination of keen observation, judicious generalization and sparkling vivacity of treatment."

An eccentric, but influential, New Englander, and a man idolized by the Chinese, was Frederick Townsend Ward. Born in Salem, Mass., December 29, 1831, of Puritan ancestry, he led a roving and adventurous life until 1859, when he went to China, and organized an irregular force of about 100 desperadoes against

the Taiping rebels. He was commissioned by the government and began drilling natives with foreign adventurers as officers, until his troops numbered nearly 4,000. Under General Charles George Gordon, who succeeded him in command, they became known as the "Ever Victorious Army." It was the organization and discipline introduced by Ward, who was a military genius, which gave Gordon the necessary foundation for conquering the Taipings. Both the British and French admirals found Ward's army of great assistance in protecting Shanghai. At the outbreak of the Civil War he yearned to offer his sword to Lincoln and sent $10,000 for the war fund of the North. A similar sum was given many years later to the Essex Institute in Salem to found a Chinese library in his memory. He was killed in battle and his remains laid to rest in the Confucian temple at Sungkiang. Born a Puritan, he died a red-button mandarin, which represents a rank held by only two or three foreigners in China. He was a hero and a power in that empire.

A commanding personality, in a different line of achievement, was Edward B. Drew, who was born in Orleans, Mass., August 24, 1843. He ranks next to Sir Robert Hart in the value of services rendered as Commissioner of Customs at several Chinese ports, notably at Foochow, where he was brought into close

relations with mandarins of high rank. He was appointed by the Chinese government to superintend the collection of articles for the Centennial Exhibition of 1876 at Philadelphia. That beautiful display of Canton silks, ivory carvings, porcelains and teakwood furniture reflected great credit on his taste and judgment. Four years later he was entrusted with the duty of making a collection for the International Fisheries Exhibition at Berlin. This, too, won high praise. At that time he was stationed at Ningpo and the entire collection was gathered there and at the neighboring Chusan Archipelago, a famous fishing region. While home on a furlough he gave a course of lectures on China at the Lowell Institute, Boston, and on his return was promoted to the position of Statistical Secretary of the Customs staff. By decree of the Emperor he holds the third among the nine Chinese official ranks, that of a blue-button mandarin.

Two young women, Jane G. Evans, born in Orford, N. H., in 1838, and Ella J. Newton, born in Auburn, Mass., in 1849, have had a large share in shaping the characters of Chinese youth through educational work. The former devoted thirty years to teaching boys in school, academy and college at Tungcho, and the latter for the same length of time has been connected with the Girls' College at Foochow, an institution which

developed from a school to its present rank under her able leadership.

Two of the three missionaries who paid the price of martyrdom at Pao-ting-fu, in the terrible Boxer uprising of 1900, were New England girls, Mary S. Morrill, born at Deering, Me., March 24, 1864, and Annie A. Gould, born at Bethel, Me., November 18, 1867, and a graduate from the scientific course of Mt. Holyoke College. Both were teachers in the girls' school at Pao-ting-fu, and while their term of service was brief —one ten and the other seven years—they left an abiding influence upon the women and girls for whom they sacrificed their lives. The famous General Feng of Hunan owes his conversion to Christianity to the testimony and appeal of Miss Morrill made to the soldiers and Boxers shortly before her death at their hands. He was then a young recruit in the army. Now three-fourths of his brigade are Christians and 250 of his officers and a thousand of his soldiers were baptized in the autumn of 1919.

Perhaps the finest compliment ever paid New England by China was when the Imperial Government in 1872 sent at its own expense one hundred and fifty boys and young men to be educated in America, locating them all in New England. That choice was due in part to the high standing of New England colleges and preparatory schools, and partly because it was

thought desirable to place these impressionable youths, two by two, in carefully chosen homes. While they were fitting for college or technical school they not only mingled freely with other attendants upon the public schools in their localities, but they had the advantages that go with life in well-ordered homes of the traditional New England type. The effect of this blending of the influence of school and home was felt throughout all the subsequent years. In many cases correspondence with their American hosts was maintained by these young men after they returned to China. This helped to make permanent the ties formed by personal contact.

The names of many distinguished persons other than New Englanders come to mind as one seeks to estimate the total impact of the West upon China. Such leaders as S. Wells Williams, W. A. P. Martin, Gilbert Reid, S. L. Baldwin, S. L. Gracey, Isaac T. Headland stood shoulder to shoulder with English men and women in many and diverse undertakings, looking towards the regeneration of the Flowery Kingdom.

Even at a time of universal commotion like this a calm and balanced view of the past century shows a large volume of achievement, which, whatever happens tomorrow, cannot be overthrown. Instead of the one hospital which Peter Parker planted in Canton in 1835 we find in China today 320 hospitals, which

treated in 1918 3,200,000 patients. Medical schools, equipped with competent teachers and hundreds of physicians, are reducing infant mortality, which has been so terrible in the past. Modern methods of sanitation replace the old death-breeding conditions. Western influences also count in the direction of better agricultural methods. They are felt in the industrial and economic realm. They have revolutionized the educational system of China, substituting modern sciences, arts and literature for the tedious and fruitless droning over the Chinese classics.

Other gains from the impact of the outside world on China, which more than atone for the shameful introduction of opium, include relief in time of famine and flood, opium refuges, child welfare agencies, the growing unpopularity of the ancient practice of foot-binding, and the inculcation of a spirit that regards the outsider not as a foreign devil, but a potential friend and helper.

In all that has come to pass, both through the sojourn in China of men and women from the western nations and through the contact of Chinese students with all that is best in the home and school life of America, we see another vindication of the truth that he who in all sincerity sows good seed and with unwearied perseverance tends it seldom fails to reap a harvest, either in person or by proxy. Even in the

present unrest and strife which clouds the future of China with uncertainty, we discern the workings of a fundamental New England belief,—that nothing is ever finally settled until it is settled right.

NEW ENGLAND AND JAPAN

"YOU have gained for yourself a lasting name without shedding a drop of blood or inflicting misery on a human being."

WASHINGTON IRVING,
to Commodore Perry.

"YOU have won additional fame for yourself, reflected new honor upon the very honorable service to which you belong, and we all hope have secured for your country, for commerce, and for civilization a triumph the blessings of which may be enjoyed by generations yet unborn."

THE SECRETARY OF THE NAVY,
to Commodore Perry.

CHAPTER XVIII

NEW ENGLAND AND JAPAN

A July Sunday morning in the Bay of Yedo, 1853. The sun rises upon an unprecedented scene. Four United States men-of-war, the *Mississippi,* the *Susquehanna,* the *Plymouth* and the *Saratoga* lie at anchor in Japanese waters, hitherto unplowed by the keel of any American steamer. From the headlands and the beaches Japanese watchers are scanning the strange black hulks out in the harbor and letting no detail escape them.

This is the third day since in stately formation they sailed into the Bay, dropping anchor off Uraga, and forming a line broadside to the shore. The port-holes were then opened and large guns run out. But there had been no occasion for their use in the two days since their arrival. Yet an air of impenetrable mystery, which from the start surrounded the ships, continued to make them the object of the keenest curiosity and concern on the part of the Japanese on shore. Still more puzzling were the events of these three days. The Japanese had been allowed to visit the ships on the first two days, but today the edict went forth that no business would be transacted. However, spy-glasses

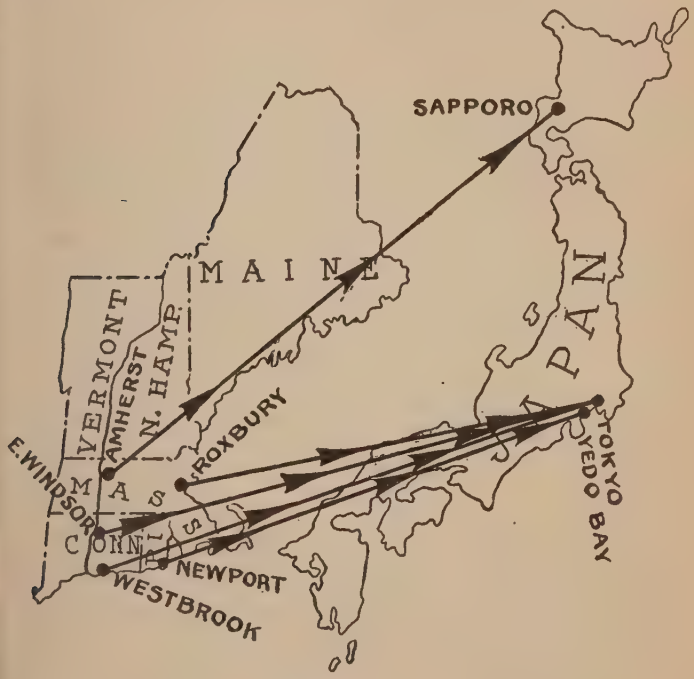
were available and from their posts of observation the Japanese saw a group gather on the deck of the *Mississippi* around an improvised reading stand, where lay a big book, from which a man, clad in a gown, read. Then the bystanders lowered their heads as he offered prayer. Then a hymn was sung, in which many lusty voices joined, supported by the band, which played a loud accompaniment. There in sight of heathen temples, and for the first time in the history of Japan, Old Hundred echoed and re-echoed over the waters. Isaac Watts' majestic hymn, beginning

> Before Jehovah's awful throne,
> Ye nations bow with sacred joy;
> Know that the Lord is God alone,
> He can create, and He destroy,

was never sung under such unusual circumstances. It was the right hymn to sing at a time when international history was being made, and when Commodore Matthew Calbraith Perry was opening the gates of Japan to the western nations and to modern civilization.

Another American commodore, not born in New England, might have been commanding the Pacific squadron at this time and such a man might have given out the same hymn and issued equally strict orders for the observance of the Sabbath day in a strange

and distant port, but this commodore happened to be a New England man, and his attitude towards the Sabbath was the traditional New England attitude in



THE TOUCH OF NEW ENGLANDERS UPON JAPAN

COMMODORE PERRY was born in Newport, R. I. President Clark, who started an agricultural school in Sapporo, went from Amherst, Mass. S. R. Brown went from East Windsor, Ct., to Tokyo; D. C. Greene from Roxbury, Mass., to Tokyo, and J. H. DeForest from Westbrook, Ct., to Tokyo.

that period of the world's history. Moreover, it was not in his case a perfunctory or exceptional act. Dr. William E. Griffis says in his biography of Commodore Perry:

The Commodore was but carrying out a habit formed at his mother's knee and never slighted at home or abroad. It was the Sabbath, for rest and worship, honored by the "Admiral" from childhood in public as well as private life. Remarkable was this Sabbath morning salutation in which an American fleet, with such music as those hillsides never re-echoed before, chanted the glories of Jehovah before the gates of a heathen nation. It was a strange summons to the Japanese. Its echoes are now heard in a thousand glens and in the cities of the Mikado's empire. The waters of Yedo Bay have since become a baptismal flood. Where cannon was cast to resist Perry now stands the Imperial Female Normal College. On the treaty grounds rises the spire of a Christian church.

This distinguished American naval officer, hardly less famous than his brother, the hero of the fight with the British Fleet on Lake Erie, was born in Newport, R. I., April 10, 1794. The climax of a notable and useful career in the service of the country in many parts of the globe was this peaceful conquest of Japan, which with the assistance rendered by Consul-General Townsend Harris, paved the way for all the future intercourse of Japan with the larger world. He re-

manded to oblivion precedents and traditions many centuries old.

It is a thrilling story,—the wisdom and finesse which Commodore Perry employed in getting access to the citadel of the hermit nation. He had mountains of prejudice and suspicion to surmount, but true and prudent New Englander that he was, when his government commissioned him for this difficult task, he prepared himself almost down to the last detail. He displayed the qualities not only of a statesman, but of a philosopher and psychologist. He diligently read all books available about Japan. He supplied himself with specimens of many kinds of American products and machinery, and samples of industrial products of the western nations. He ascertained that American capital to the amount of $17,000,000 was already invested in the whaling industry in the seas of Japan and China.

His keen discernment enabled him to estimate in advance the effect of his policies upon the Japanese mind. He outdid even the Mikado in keeping himself in seclusion until the right moment came. He insisted not less urgently than did the Japanese on all the formalities that go with state occasions. Then after sufficient time had elapsed he came to close quarters with the officials with regard to his main errand. When his "black ships" left Yedo Bay after an eight days'

sojourn, he had set to work the train of influence that led to the famous treaty, liberating Japan from self-imposed fetters, and leading to a friendship between that nation and America which has continued unto this day, and which it is hoped will never be interrupted.

Sixteen years after Commodore Matthew Perry of Newport first saw the light, another lad, Samuel Robbins Brown, was born in the adjoining state of Connecticut at East Windsor, June 16, 1810, who when he grew to maturity exercised a powerful influence in both Japan and China. He was a pioneer educator in both China and Japan. A graduate of Yale, he taught for a while in a young ladies' seminary in South Carolina, having among his pupils the young woman who later became the mother of President Roosevelt. In 1839 he and his wife went to China to teach under the Morrison Education Society at the port of Macao, for four years, and then at Hong Kong, whither the newly-founded school was removed in November, 1843. He impressed his strong character upon the Chinese boys, some of whom returned with him to New England for further education in 1847.

But it was in Japan that Mr. Brown did his most substantial and endearing work, and to that country he went under the Dutch Reformed Board, after a brief pastoral experience in America. This was not

long after Commodore Perry's Treaty with Japan was consummated. As a scholar, teacher and Bible translator he rendered a distinguished service. He with Doctors Verbeck and Hepburn laid broad and deep the educational and Christian foundations. He was a gifted musician, inheriting the poetical genius of his mother, the author of the popular hymn, "I love to steal awhile away," now sung by Japanese Christians in their own language. The government made use of him for a time as the head of one of its boys' schools. He helped to organize, March 10, 1872, in Yokohama, the first native Protestant Church. The edifice stood on the very ground where the Perry Treaty was signed. Four months later in July, as the oldest missionary in Japan, he preached the sermon at the dedication of the Union Church in Tokyo. Intellectually he had few peers. His spiritual life was no less exceptional. When he died it was fitly said of him, "The notice of his death occupied only four or five lines in the daily papers, yet two Empires had lost one of their chief benefactors." To quote Dr. Griffis once more: "Japanese presidents of colleges, editors, pastors, translators, authors, statesmen, men of affairs and leaders in commerce and literature by the score are 'images of his life,' while in three countries hundreds acknowledged gladly the inspiration gained under their teacher."

One of the outstanding personalities in the Sunrise Kingdom for more than forty years was Daniel Crosby Greene, born in Roxbury, Mass., Feb. 11, 1843. He began work in Kobe in April, 1870, and was the first of many missionaries sent out by the American Board. Perhaps no American ever came into closer touch with high officials than he. Count Okuma and other Japanese statesmen were his intimate friends. Guests in his modest, but always hospitable, home in Tokyo were struck with the number and character of those who came singly and in groups "to have a word with Dr. Greene" on subjects covering all phases of society, statecraft, education and religion. He was often invited into the most exclusive diplomatic circles when grave questions of international relations and treaties were under consideration. As Matthew Arnold said of Sophocles, he saw things steadily and he saw them whole. Many honors were bestowed upon him by the Emperor. When the Imperial Order of the Rising Sun was conferred upon him in May, 1918, the official notice accompanying it spoke of his "valuable services in promoting international relations between Japan and America, and in introducing a knowledge of Japan to other countries while he has been engaged in the propagation of Christianity."

On this occasion a public dinner was given in his honor, and what pleased him more than anything else

DANIEL C. GREENE

Born in Roxbury, Mass., February 11, 1843

SAGACIOUS and courageous, diplomatic yet forceful, a pioneer in following up the opening made by Commodore Perry, his was a long, fruitful and deeply appreciated service in behalf of Japan.

was the tribute paid to his eight children, all born in Japan and now in different parts of the world using their influence to cement ties of friendship between East and West. He took a justifiable pride in his kinship with some of America's most eminent statesmen—Roger Sherman, William M. Evarts, George F. Hoar and others. More than one person said at a time when a new American minister was to be appointed, "No one could be better fitted than Dr. Greene to take the office." He was president of the Asiatic Society of Japan and one of the committee who made the first translation of the Scriptures into Japanese. This translation had no little influence upon the language, many of its words and expressions being freshly coined or invested with a new meaning.

No native Japanese in the seventy years since the country began to have intercourse with western nations has exerted a more salutary and far-reaching influence than did Joseph Hardy Neesima, the founder of the university in Kyoto known as the Doshisha and the most conspicuous Christian leader of his generation. But Joseph Neesima derived the ideas and impulses that made him such a blessing to Japan from distinctively New England sources. He received his education at Phillips Academy, Andover, one of New England's most famous fitting schools, and at Amherst, a typical New England college, and at Andover

Theological Seminary, the oldest school of the prophets in New England. Moreover, in Alpheus Hardy, an honored and successful Boston merchant, Neesima, who arrived in Boston Harbor in August, 1865, as a stowaway on a vessel owned by Mr. Hardy, found the friend and benefactor who made possible his future career. The ten years spent in New England, during which he was received as a son under the roof of Mr. Hardy's beautiful and characteristically New England home, furnished the foundation on which was built a life that not only helped to shape the native Christian community in Japan, and to found a great school sometimes called the Amherst of Japan, but reached out influentially into high government circles. His services as an interpreter were deeply appreciated by the commission which took him, soon after his student days, to Europe on their tour of inspection of western institutions. He assisted his government to start the public school system in Japan, on the New England model, although in later years the system became somewhat Prussianized. Neesima was among the very first of the Japanese to receive in their formative years the impressions which New England at its best could make upon their plastic natures. At his funeral he was characterized as the Japanese Puritan who built colleges and schools. He was in due time followed by a considerable succession, including among others

Viscount Kaneko, President Harada, Professors Ukita, Abe and Nakashima, all of whom studied at New England institutions and took back to Japan to a greater or less extent New England convictions and ideals.

To the little Connecticut valley town of Amherst, Mass., the Japanese government went in 1876 in her search for the right man to organize an agricultural school. General (later Count) Koroda, when making a tour of the world, conceived the idea that an agricultural college was desirable in the northern province of Japan, the Hokkaido, which was under the administration of a department of the Japanese government known as the Kaitakushi, of which department General Koroda was the head. General Koroda, visiting a considerable number of agricultural colleges in the United States, decided that the Massachusetts Agricultural College most nearly met his idea as to the type of institution needed and he approached Colonel Clark. Colonel Clark asked for and procured by vote of the trustees of this institution one year's leave of absence.

President Clark engaged, of course with the approval of General Koroda, two graduates of the College to go with him,—William Wheeler of the class of 1871, and D. P. Penhallow of the class of 1873, each of whom had a three-years' contract, while President Clark himself had a one-year's contract under the Japanese

government. Wheeler was engaged as Professor of Engineering and Mathematics, and Penhallow as botanist and chemist.

General Koroda and Colonel Clark were fellow passengers from Yokohama to Otaru, the port of Sapporo. President Clark asked General Koroda in relation to the use of the Bible and he was told that General Koroda could not approve of it. Clark then asked Koroda whether he wished the students taught morality. Koroda answered affirmatively. Clark told him that he knew of no system of morality except one based on the Christian religion; and after a further exchange of argument, General Koroda finally consented to allow the use of the Bible in his work. Almost from the very first he organized a Sunday-school class in which he used the Bible.

It included Dr. Sato, the president of the university, and seventeen others. Though Colonel Clark's stay in Sapporo was necessarily short, he accomplished more than a less ardent nature might have done in twice that time, and the Christian impact he contributed to the institution was felt throughout all its future years. Even today a majority of the leading members of the university are Christians, which is rather phenomenal in Japanese Government schools. Before the close of his career in Sapporo his whole class signed a covenant expressing their belief in Christ and their

purpose to be his faithful disciples. They formed the basis of what became the independent church of Sapporo. Moreover, Sapporo is considered today the most American and the most Christian city in Japan, about thirteen per cent of the whole population being church members.

Professor Wheeler succeeded Clark as president of the college. He in turn was succeeded by Penhallow as acting president. Clark turned the attention of other American educators to the opportunities in Japan, and as one after another went out, they gave character not only to the outward form of the city which they helped to design, but to its inner life and spirit.

Another teacher from the Amherst Agricultural College was Prof. William P. Brooks. He introduced into Japan Indian corn, onions, cabbages, squashes, carrots and other vegetables, as well as desirable varieties of grasses and clovers for hay, which have become one of the great crops of the Hokkaido, being baled and exported. Professor Brooks also introduced Ayrshire cattle, butter and condensed milk, together with machinery for the manufacture of tile for land drainage. He was the first to make maple syrup and sugar.

A Maine Yankee superintended the erection of the first canning establishment for putting up the products

of the sea. His work was principally in connection with salmon, which are taken in great quantities, though he showed also methods of canning oysters and the flesh of the giant crabs which are found in Japan.

Numerous species of American trees have been introduced. In this work Professor Sargent of the Arnold Arboretum in Boston has played the most important part. D. P. Penhallow is also recognized by the Japanese to have been active in the introduction of a number of species, including spruce, white pine and larch.

John H. DeForest, born in Westbrook, Ct., in 1844, was another of the foreigners who had a large share in the transformation of modern Japan. He accompanied Neesima back to his native land in 1874, when the new life of the nation had hardly begun to attract the attention of the world. He made his home in Sendai, the chief commercial, educational and military center of the northern half of the empire, where a wealthy and influential native, who had been a consul in New York City, begged Neesima to lend his name to the founding of a Christian school which should gradually develop into "an Oriental New England College." Although the plan failed, the influence of the school for the five years of its existence extended far and wide.

How closely Dr. DeForest entered into the inner circle of Japanese life is illustrated by this incident: A Japanese professor in the Imperial University at Tokyo once said that his country was not fully understood by Americans who attempted to describe its characteristics. In refutation of this statement two or three well known authors of works on Japan were mentioned. Then Dr. DeForest's name was spoken. "Ah!" said the professor quickly, "but he is a Japanese."

His unusual facility in speaking the language brought him in contact with diplomats, educators and military leaders. It was fortunate for both countries that he was on a furlough in the United States when Captain Hobson in his public addresses was predicting war between the two nations. In recognition of his splendid service by voice and pen in showing the fallacy of those alarming forecasts, and also for his valuable help in Manchuria during the Russo-China-Japanese war, he was twice decorated by the Emperor with the Order of the Rising Sun.

His daughter, Charlotte, born in Osaka and a graduate of Smith, is president of Kobe College, whose foundations were laid by a New England woman, Eliza Talcott, born in Vernon, Ct., in 1836. In this work she was assisted by Julia E. Dudley, an Ohio girl. Mt. Holyoke served as their model even as Amherst

and Andover were the pattern for the Doshisha. Miss Talcott was well fitted to be a pioneer. One secret of her influence with the Japanese was that she never seemed to be in a hurry. Such small matters as meal-time and bedtime were apparently forgotten if an opportunity for service to any one presented itself. During the war between China and Japan her work in the military hospital secured for her the title of the Florence Nightingale of Japan.

Martha J. Barrows, born in Middlebury, Vt., July 26, 1841, is still at work in the Kobe Bible Women's School, and Abby M. Colby, born in Manchester, N. H., July 9, 1847, has labored for thirty-eight years in Osaka, where she had charge of the Plum Blossom Girls' School.

An editorial in a Japanese newspaper in 1917, speaking of such work as they have done, says: "When Christian missionaries came they opened schools for girls, and we owe it chiefly to Christianity that we now have women's societies, women's temperance unions, young women's associations, and other social organizations of similar nature."

To that pioneer period belongs Dwight M. Learned, born in Canterbury, Ct., Oct. 12, 1848, and still doing valiant work. He is professor of Church History, Biblical Theology and Greek in the Doshisha. Dr. Learned is the author of a monumental church history in Japa-

nese and many Bible commentaries. Ranking with him is Otis Cary, born in Foxboro, Mass., April 20, 1847. His two large volumes on the History of Christianity in Japan are a standard work and embody a vast amount of information. Dr. John C. Berry, born in Phippsburg, Me., Jan. 16, 1847, devoted twenty-one years of his early manhood to medical work in Kobe and to the founding of hospitals. He started the first nurses' training school in Japan and was decorated by the Emperor for distinguished service in establishing modern medicine and nursing.

Another New Englander who helped to interpret Japan to western nations and to promote international peace during his more than forty years' residence in Japan was James H. Pettee, who was born in Manchester, N. H., July 16, 1851. To a marked degree he reached the mind and heart of a growing liberal element in Japan. He was a valuable coadjutor with the Japanese in eleemosynary and prison work.

The type of Christianity which the Congregational missionaries promoted in Japan was distinctly that of New England. Although the number of missionaries of the American Board has not been as large as that of other missions, especially that of the Church of England, yet the Kumiai churches have been the most conspicuously successful in establishing self-supporting churches, and in winning to their leadership Japa-

nese who have secured recognized national standing. Moreover, in other denominations not a few of the pastors and Christian workers have been educated in the Doshisha, which has been distinctly New England in its type of thought and Christian life. Some have called Doshisha the Amherst of Japan. Other institutions connected with Congregationalism in Japan were begun by New England missionaries,—The Baikwa Girls' School in Osaka, Kobe College for Women, Matsuyama Girls' School, Maebashi Girls' School, etc. To be sure some of these institutions in their personnel and support are now connected with the Middle and Western states, but when organized they were directly related to New England. When Western music was made a part of the training of the public school teachers, it was a Boston man, Lowell Mason, who introduced his system of teaching, and Mason's charts were used everywhere in Japan.

Has it been worth the time and effort of so many men and women who once breathed the air of New England to undertake to instil into Japan these last seventy-five years spiritual beliefs and principles of conduct derived from the atmosphere in which they themselves grew up, or will New England's contribution to all that is best in modern Japan and that of high-minded men and women of other origins go into the discard and leave no more traces upon the national

life than the labors of self-denying Roman Catholic missionaries three centuries ago? Is Japan to pass through for indefinite years to come a period of reaction with imperialism and militarism in the saddle?

Certainly those New Englanders in Japan who have been engaged in various forms of service in her behalf, some of them for nearly half a century, would not deem their own labors and those of their associates futile, or regret that they did not spend their lives in some other portion of the globe, even though it may sometimes seem as if what they have done were only pin-pricks, and as if the life of this proud, self-conscious and ambitious nation were moving on not greatly affected by the things for which New England has stood. Nevertheless, conditions are vastly different and measurably better than they would have been had there been no impact from without. Thousands of the younger Japanese themselves are thoroughly imbued with the democratic spirit, and as in the case of every other nation, so Japan's hope of survival and of influence in the modern world lies in its acceptance and practice of the ideas which have blessed New England for three hundred years and made it a blessing to mankind.

NEW ENGLAND AND MICRONESIA

IF you want to see a man who has done something—something which is really worth doing—look at that man Bingham.

J. HENRY THAYER.

WHEN I think of what Dr. Bingham has done, anything that the rest of us do appears too small to mention. I am struck dumb in his presence.

E. C. MOORE.

CHAPTER XIX

NEW ENGLAND AND MICRONESIA

No more radiant bride ever went out of old Northampton in the Connecticut Valley than Minerva Clarissa Brewster Bingham. Her wedding on Nov. 18, 1856, in the historic church edifice associated with the name of Jonathan Edwards, New England's most distinguished theologian, was a notable event in the history of that placid old town, now known as the "Meadow City." The children, who, with their fathers and mothers, crowded the edifice, remembered it to their dying day. In the first place, the bride was as popular as she was lovely. At twenty-two she had, as a teacher in the grammar school, made a large place for herself in the affections of the community. Many years after, one of her adoring pupils, Miss Ellen C. Parsons, recalling this memorable scene, wrote:

If the bright color of her cheeks, her glossy dark hair and erect bearing, her always love-lighted eyes, were a whit lovelier that day than as we saw her in the schoolroom every day, we were too young to know it. But there was something awesome in the air, and we were trembling and tearful.

In the second place, the tall, handsome bridegroom was sufficiently out of the ordinary to cause a flutter in many a young heart. An air of romance and mystery surrounded him. Had he not been born in far-away Honolulu, where birds sing and flowers bloom most of the year? Was he not the son of one of those first missionaries of 1819, who helped to change Hawaii from a barbarous to a semi-Christian land? Had he not come back to old Yale for his education, and having just completed his course at Andover Seminary was now on the threshold of a career which might be as remarkable as that of his distinguished father?

Still further, the interest of admiring friends and spectators that day was enhanced by the fact that bride and groom were not to settle down to a life of comfort in a most delightful, well-ordered New England town, but were themselves soon to set sail for a land even more distant than the Sandwich Islands. For Hiram Bingham, 2d, New Englander once removed, aimed to follow in his father's footsteps, choosing also in his turn virgin soil for the planting of principles dear alike to father and to son. And "Miss Brewster," with a lineage going straight back to Elder Brewster of the *Mayflower,* was influenced in her life purposes not exclusively or chiefly by personal devotion to her ardent young lover. She, too, from her youth, was filled with a passionate desire for the spread

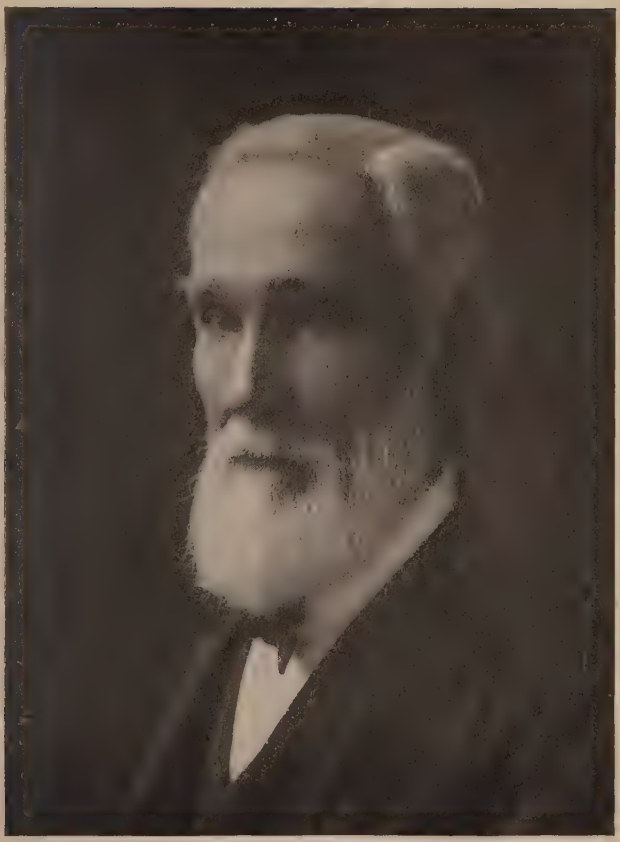
of the kingdom. The harder the task in view appeared, the more alert and determined she was. Mr. Bingham found her in the church choir where they sang together, and steadily keeping up Saturday afternoon meetings in her home, where she taught her Sunday-school class of impressionable young girls to love missions and to pray and sew for them. To go with such a husband on such an errand to far-off, uncivilized Micronesia was as fine and inspiring a career as this true daughter of the Pilgrims could possibly choose. So, arm in arm that autumn morning, like two residents of Mount Olympus temporarily setting their feet on common clay, they came down the aisle with all eyes riveted upon them and went forth exultantly on their pilgrimage.

Thus it came about that on an early winter day in 1856 another of those stirring meetings for which Park Street Church, Boston, is famous was held within its historic walls, and Mr. and Mrs. Hiram Bingham, Jr., were given a godspeed, as on the new missionary vessel, called the *Morning Star,* they sailed out over the same waters on which the first Hiram Bingham had embarked nearly forty years earlier. The young man and his bride had already been preceded by Rev. B. J. Snow, born in Brewer, Me., in 1817, who helped to open up stations on two of the Caroline Islands, Kusaie and Ponape. For the same dynamic which

brought to the Hawaiian Islands the first group of New Englanders impelled the Board which sent them and the Christianized Hawaiians themselves to unite in seeking to uplift the inhabitants of the principal islands among the two thousand that make up Micronesia. The nearest of these islands is twenty-five hundred miles southwest of Hawaii.

The Binghams were assigned to the Gilbert Islands, which lie close to the equator, with a temperature that never drops below seventy-six degrees. There these two New Englanders, the only Christian white persons on the islands, established at Apaiang a home as nearly conforming to the New England ideal as circumstances permitted. Though it was only twenty-four by sixteen feet, it was dignified with the title "Happy Home."

Fish, cocoanuts and pandanus fruit constituted the staples of their diet. For a New England woman with her inherited sense of neatness, it must have been hard for Minerva Clarissa Bingham at first to endure the visits of the natives, who would squat on the mat at her home, leaving a huge grease spot from their well-oiled bodies. Only once a year did the *Morning Star* with her precious cargo of mail put in at the port. When the first budget arrived, it was appropriated by the natives, who thought it was some new kind of food. Some of the dearly-prized letters were



HIRAM BINGHAM

Born of New England stock in Honolulu, August 16, 1831

A REGENERATOR of the Gilbert Islands, where he began the noteworthy task of reducing a barbarous language to writing, providing a translation of the Scriptures, hymns and music in Gilbertese, and building up a Christian community.

found later torn into fragments in the huts where the Binghams visited.

Hiram Bingham at once set himself to become master of the Gilbert Islands language. The task involved gathering a vocabulary and constructing a grammar. Despite the enervating climate and his poor eyesight, he was able to produce in the course of twenty years the New Testament in the Gilbertese. Several years later, on his fifty-second birthday, assisted by his scholarly and devoted wife, he began work on the Old Testament. Though still frail in body and embarrassed by the difficulties which the Hebrew tongue presented to his weak eyes, Bingham persevered until, one morning in the spring of 1893, after an absence of nearly thirty years from the United States, he and his wife, with a small group of friends, stood in the Bible House, New York, watching the last verse of the book of Revelation being put into type. A proof was taken and Dr. Bingham read the words aloud in Gilbertese, his voice trembling with emotion. The little company adjourned to the big pressroom, the type was placed in form, the wheels revolved and the last page of the first Bible in Gilbertese was printed. A prayer of thanksgiving and the singing of the Doxology followed.

His next effort was a Gilbertese dictionary. When ready for publication, he loaned the precious manuscript to an Englishman who returned it by a careless

messenger and it was lost beyond recovery. But like Carlyle, after an ignorant servant girl had kindled a fire with the manuscript of his *French Revolution,* Dr. Bingham quietly began his work once more, and in 1908, just before his death, it was completed. So far as known, he is the only man who has reduced a language to writing, translated the whole Bible into that language and supervised the printing of the volume. This achievement has not been paralleled since John Eliot prepared his Bible for the Indians. Scholars all over the world recognize the magnitude of Hiram Bingham's service.

It was a thrilling moment when returning to Brooklyn late in life and holding before him the first copy of the dictionary fresh from the press, he declared, "I am not here on a furlough. I am here for orders."

The contributions to science and literature, etc., in the present generation of the Bingham family illustrate the persistence of New England traits. Hiram Bingham, 3d, now professor of Latin-American History at Yale, has been on the teaching staff of Harvard and Princeton and is a member of a long list of antiquarian, geographical and historical societies in various countries. He has made extensive exploring expeditions in South America and is the author of several volumes on these subjects. In recent years he has discovered ruins of the ancient Incas in Peru and

brought back valuable trophies to enrich American museums. The only son of an only son, he has seven sons to carry on in the next generation the Pilgrim spirit of adventure that led their great-grandfather from Vermont out into the mid-Pacific as a missionary almost a century ago.

Other New England men and women as the years went on thought it worth their while to invest their lives in these remote and isolated islands. Among them was Dr. Edmund M. Pease, born in Granby, Mass., in 1828. He had already served three years in the Civil War and had been trained by General (then Colonel) Samuel C. Armstrong, founder of Hampton Institute, himself of New England stock, though born in Honolulu. Dr. Pease translated the New Testament into the dialect of the Marshall Islanders, besides doing among them for seventeen years the work of a missionary physician. Still other New Englanders to cast in their lot with Micronesia were Lillian S. Cathcart, born in Southampton, Mass., Aug. 4, 1853, and Martin L. Stimson, born in Waterbury, Vt., July 6, 1856, Mrs. Carrie T. Rand, born in Marblehead, Mass., Feb. 2, 1851, and Mrs. Marion P. Wells Woodward, born in Holliston, Mass., March 26, 1883. She was a true daughter of the Pilgrims and with her husband, Frank J. Woodward, spent a number of years on the very island opened up by the Binghams. The Woodwards

quickened notably the life of the church, which had been somewhat depleted when Mr. and Mrs. Bingham were obliged, on account of his health, to take up their residence in Honolulu.

For the little band of laborers from America and Hawaii it was uphill work all along the way. To face the heathenism in its lowest forms rampant there, to master the various languages, to undertake to teach these naked, ignorant and filthy savages whose principal occupation was to bask in the enervating atmosphere of the equator was indeed a magnificent venture of faith. But pluck and perseverance won out in the gentle manners and purer life which came to prevail in many places, in the churches and schools where young men and young women were taught not only the fundamentals of religion, but the care of a house, the making of clothing, the preparation of food and the carrying on of farms.

These New Englanders and their later associates, who in time included representatives of the London Missionary Society, were wise enough not to look for speedy and permanent results in the twinkling of an eye. "What folly," said one of them, "to expect that these races can take on pure morals and a Christian civilization in a few years! Souls can be saved, morals and manners improved and the seed of all progress planted and nourished. But the century plant grows

ckly in comparison with true civilization." The ent habits, the peaceable human relationships, the le institutions and the transformed characters now e found throughout the habitable parts of Micro- a prove that the right seed, when once properly ted and nourished and tended, brings forth its t, some fifty, some sixty, and some a hundred fold. ot long ago an intelligent tourist asked if any trace ld be found on these islands of gospel seed-sowing those early missionaries. The astonished reply , "Do you find any trace of the gospel in the city Boston?" Visitors today listen skeptically to ies of the former savage condition and the danger ife which beset travelers in earlier times. These off "little islands"—Ladrone, Caroline, Marshall Gilbert—have emerged today from their barbarous lition because faithful men and women began a century ago to plant the institutions and the faith h three centuries ago found their first rooting on w England soil.

THE NEW ENGLAND TYPE MODIFIED BY WORLD CONTACTS

THE last chapter in the development of Western democracy is the one that deals with its conquest over the vast spaces of the new West. At each new stage of Western development, the people have had to grapple with larger areas, with vaster combinations. The little colony of Massachusetts veterans that settled at Marietta received a land grant as large as the state of Rhode Island. The band of Connecticut pioneers that followed Moses Cleaveland to the Connecticut Reserve occupied a region as large as the parent state. The area which settlers of New England stock occupied on the prairies of northern Illinois surpassed the combined area of Massachusetts, Connecticut, and Rhode Island. Men who had been accustomed to the narrow valleys and the little towns of the East found themselves out on the boundless spaces of the West dealing with units of such magnitude as dwarfed their former experience. The Great Lakes, the prairies, the Great Plains, the Rocky Mountains, the Mississippi and the Missouri furnished new standards of measurement for the achievement of this industrial democracy. Individualism began to give way to cooperation and to governmental activity.

F. J. TURNER.

WE are here [in Turkey] not as rivals, we are here to share with the people of the East the best things we have in the West, or rather to exchange the best things that the East and West have received. For the whole world needs the whole world.

HOWARD S. BLISS.

CHAPTER XX

THE NEW ENGLAND TYPE MODIFIED BY WORLD CONTACTS

In previous chapters we have sought to survey in the large and in particulars the movements outward from New England as its sons and daughters during the last century and a half have gone into every part of the world. We have seen them departing, singly, in pairs, in groups, in colonies. We have followed their slow and toilsome journeys in emigrant wagons, on canal boats and on such lake and river craft as their day and generation provided.

We have watched them clearing the forests, bridging streams, putting their plowshares into virgin soil, building their rude homes, churches, schools and town houses according to the pattern seen on the hilltops and in the valleys of Old New England. We have noted the humble beginnings of what are now fair cities and great commonwealths, equipped with all that twentieth century invention, industry and educational and religious impulses furnish.

It has not been claimed that the New England migration differed notably from other historic migrations in outward circumstances or in the play of

certain motives, not all of them idealistic. The laws which govern emigrant movements in every age and in all parts of the world were operative in New England in the period under survey. New Englanders were compelled to migrate, just as the inhabitants of Central Europe and of Japan are driven forth by the pressure of population. In the case of these New Englanders the lure of land, especially of more arable land, made its powerful appeal. It drew Yankee farmers away from the rocky pastures and fields from which they had sought to wrest a living to the alluvial river valleys and the fertile prairies of the West.

The element of adventure also had its part, especially in the case of ambitious young men conscious of their powers. Then, too, as in every human undertaking of this kind there were those who went simply because others were going and because, never having made good where they were, they dimly hoped they would succeed better in a new world. And still others went because they wanted to get away from disagreeable or restraining neighbors, relatives and friends.

Nevertheless the character of the New England migration as a whole was exceptional. It represented a high degree of enterprise, intelligence, virtue and heroic purpose. Moreover, it transplanted

to other parts of the nation and of the world great forces, the outcome of which in institutions, customs, laws and in those intangible values which we speak of as "atmosphere" and "spirit" justifies the claim that New Englanders exerted an influence far out of proportion to the number of those who went forth. The foregoing pages are a partial record of what came to pass—a record which might easily be amplified and made more impressive.

It is now time to ask what effect this voluntary and continuous migration had upon those who participated in it. Whether they set their faces toward the rising or the setting sun, it was inevitable that their change of base should powerfully affect them. In the first place, the transplanting process itself was educative. The hardships involved sifted out the weak and the worthless. It strengthened and invigorated those who had the stuff of manhood in them. Again, the change of environment was stimulating. It added zest and interest to life. Still further, out on the wide prairies and along the courses of the great rivers came the chance to begin life over again if it had been only partially successful up to that time. With this fresh chance at life came the opportunity to experiment in many lines, to test new possibilities in farming, in industry, in government, in church and school.

Another powerful factor in modifying the views and practices of the New Englander transplanted was the influence of other racial strains. The men from east of the Hudson were often only a small numerical factor in the population of which they formed a part. They were shoulder to shoulder with people who had come from Pennsylvania and New Jersey, and from the South. Obliged to live and work among and with groups made up of many racial elements, they were forced to adjust themselves to other methods and other points of view. This holds true to considerable extent of the effect of life in foreign lands upon former New Englanders. They, too, were modified often unconsciously by their environment.

All these elements in the situation, differing in strength in differing localities, had their due effect upon the New England settler and indirectly upon New England itself, for the ties with "God's country" were seldom completely cut and were usually kept warm and strong by the interchange of letters and visits.

Flexibility, for example, is not a conspicuous trait of the Simon-pure New England character. Your old-time New Englander is likely to be terribly set in his ways. It may have been a New England boy whom the author had in mind when he began his poem thus:

A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
'Round which the circling planets fly.

But let that boy cross the Hudson or the Atlantic, let him feel the winds from off the prairies, or sniff the salty air as the swift ship cuts through the billows, let him roam over the plains or scale the Alps and he will be less likely to think that the boundaries of his native town or county or state contain all that he needs to know. That is why Edward Everett Hale, a typical and large-minded New Englander, was moved to say to his son on his graduation from Harvard, "My boy, I do not care whether you settle down permanently in the East or the West, but one thing which I must insist upon is that before you do decide on your permanent habitat, you journey to the Pacific Coast, visit Seattle and Portland, San Francisco and Los Angeles, in order that you may discover that there are other streets in the world besides Beacon Street and State Street."

Of all men in the world the New Englander, proud of the traditions of his town, his state, his family, needs to travel. He needs to read books, periodicals and newspapers with which he does not agree. He needs to associate with those whose thinking differs radically from his. Yet in the long view of history

one would rather have the granite of the New England character without the graces than the graces without the granite.

It must be admitted also that the average New Englander is inclined to be parsimonious. Notwithstanding the fact that for decades New England has been the happy hunting-ground of college presidents and of field agents from all parts of the country and the world, generosity is an acquired virtue in the case of most New Englanders. The best and probably the most of them are scrupulously honest. A good proportion of them abhor debts. They exact no more justice of others than they would have others exact of them. But they do watch the pennies and balance up their assets and liabilities with an eagle eye for every detail.

Nevertheless it is only fair to add that New England built the Western railroads and that because of this inbred frugality New Englanders have always had money to give away. Many a philanthropy has profited because of the dimes and the dollars economical New England men and women had saved against the day when the agent of some good cause should knock at their door.

And while we are trying to visualize the Simon-pure New Englander, "warts and all," it may be fair to say that while he has given the world arrest-

ing and enduring examples of the finest physical and moral courage, and while the whole world is indebted to New England for the achievements of its scientists and inventors, nevertheless the typical New Englander is not temperamentally keen for the making of new ventures in the field of economics, politics, education or religion.

It is true that dissenters from the days of Roger Williams down have played a somewhat conspicuous part in New England history. In theology, Theodore Parker and Hosea Ballou; in philosophy, Emerson and Alcott; in poetry, Whittier and Holmes; in politics, John Brown and Wendell Phillips; in temperance reform, Neal Dow and Mary Livermore; in education, Horace Mann, stepped boldly out of the beaten track and made their protests against conformity to outworn formulas and methods and led the way to larger conceptions of life and duty. Such sporadic outbursts as Brook Farm were almost inevitable recoils from the "iron creeds" and repressive attitude of the ruling New England theology and ecclesiasticism of the earlier part of the nineteenth century. Certainly nothing like what Lindsay Swift in his admirable book on Brook Farm calls the most romantic incident of New England transcendentalism has even been seen before or since. It was an effort on the part of earnest, high-minded men and women to

live together on a semi-communistic basis, with a fair division of the menial tasks necessary for the happy ongoing of a large household. It stands out in New England history as a gallant but unsuccessful attempt to bring together into community life the philosopher, the teacher, the musician, the journalist, the clergyman, the nature lover and other men and women of refined tastes but of pronounced individuality. For the time being it brought together under the same roof a notable company of men and women, whose converse was on high themes, who, whether they scrubbed or plowed or danced or studied or entertained distinguished guests, were not ashamed to be called "come-outers" and who believed that they were through their undertaking helping to keep alive spiritual ideals of the race. But aloofness is a form of selfishness, and so Brook Farm perished, though it was a luminous spot in the somber New England landscape.

Yet it was only a few here and a few there who ventured to declare themselves actual come-outers. The average New Englander of the older type was governed by precedent. His cautionary signal, which he quickly hung out whenever some new departure was proposed, read, "We never have." The Westerner answered back by raising a banner with this legend, "We dare try."

The West tried coeducation in its higher institu-

tions and liked it so well that today a college for one sex alone is almost as rare west of New York as a granite boulder in the wheat fields of Kansas. Iowa enacted prohibition into statute law at a time when many a Massachusetts town had its full quota of tipplers and drunkards. Changes in constitutional government seem more formidable to the New Englander than to the people of the West. Among them originated the initiative and referendum, the short ballot and the agitation for the popular election of Senators. Woman suffrage, so gallantly championed at an early date by a little band of New England women, came to realization more quickly in western commonwealths. The polity of the Congregational churches of the West has always been more elastic and progressive than that of the Eastern churches.

These are but a few instances among many that illustrate the freer ways of the West, its hospitality to new ideas, its practical temper, its interest in tomorrow transcending its interest in yesterday, its desire to get things done even if that involves the shattering of precedents and a wide detour from familiar and well-trodden paths. Thus the New Englander transplanted to the West became more flexible, more open-handed, broader-minded and more venturesome.

It was not always an easy process in the case of certain strong natures. How some of the early New

Englanders rebelled against the Sabbath desecration which they encountered on the westward journeys! How eager they were to set the right example, by halting Saturday night, wherever possible, for thirty-six hours of rest and worship! But most of them, or at least most of their descendants, found a happy compromise between the rigidity of the Puritan Sabbath and the utter disregard of the Lord's Day that characterizes a non-Christian community.

Pursuing our inquiry a little further, we may ask what has been the reaction of world contacts upon those devoted New Englanders who carried the good news of a redeeming God to India, China, Japan, Hawaii and other distant lands. As a rule they were broadened in their sympathies, made more tolerant of other forms of faith, less exacting as respects details of creed and ritual, more willing to acknowledge the variety of method in God's revelation of Himself. They came to realize with the first apostle to the Gentiles that "in every nation he that feareth God and worketh righteousness is acceptable to Him." The theological controversies which from time to time have rent the peace of the New England churches have seldom produced much strife in mission fields. When the oldest foreign missionary organization in America undertook in the last quarter of the nineteenth century to impose too severe tests upon young

men seeking its commission, the protest from missionary fields was as loud as from Andover Hill and New Haven.

However limited the horizon of many of the early missionaries, the nature of their work, their close relation to men of other racial and religious affiliations tended inevitably to the development of breadth and charity without lessening their personal adherence to the fundamental truths of the religion which they went forth to proclaim.

In his capacity as Barrows lecturer in India fifteen years ago, President Charles Cuthbert Hall of Union Theological Seminary, New York, gave five addresses to large audiences of Hindus in different cities on The Witness of the Oriental Consciousness to Jesus Christ. In beautiful and forceful language he set forth the debt of Christianity to the East as historically the birthplace of every one of the great religions of the world and the natural fountain and origin of the world's religious experience. In thus speaking he expressed the mind of many New Englanders who spent their working years in Oriental countries.

Thus it has come about that on the side of its highest life, its faith in God, and its zeal for man, New England's salvation from a narrow, self-centered provincialism has been due in large measure

to the fact that year after year it has been sending its sons and daughters to the ends of the earth, not only in the interests of the regions to which they went but for their own sakes and, incidentally though not designedly, for its own sake.

The New England that contributed so much of its own life-blood to the making of western commonwealths and to the ennoblement of lands beyond the seas no longer exists. The sterility of the native stock and the incoming of the prolific foreigner have radically changed the tone of life from Aroostook County to Long Island Sound. "The Age of Homespun" of which Horace Bushnell wrote so beautifully and illuminatingly seventy years ago had even then begun to give way to modern conditions. Today it has been swept entirely aside by the industries which engage the energies and the diversions which fill the leisure hours of a great, restless, heterogeneous population.

But the ancient ideals are not wholly dimmed, and the new New England may still render a service to the nation and the world not less valuable than that performed by the New England of former days. At all events, the record of adventure and achievement on the part of generations gone stands forever as a monument to them and as inspiration to generations still unborn.

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